

TWO very USEFULL and
COMPENDIOUS
Theological Treatises:

The FIRST shewing
The NATURE of WIT,
WISDOM and FOLLY.

The SECOND describing
The Nature, Use, and Abuse
OF THE
T O N G U E
and S P E E C H,

Whereby principally WISDOM and
FOLLY are expressed.

Wherein also are divers Texts of SCRIPTURE
touching the respective Heads explained.

By RICHARD WARD, Preacher of the
Gospel at *Burghy* in *Hartford-shire*.

*Prima Sapientia est, Vita Laudabilis, & apud Deum Pura Mens, per quam
Puri puro junguntur, & Sancti sancto sociantur. Nazianz. in Apolog.*

*Wisdom is the Principal Thing, therefore get Wisdom, and with all
thy gettings get Understanding. Prov. 4. 7.*

L O N D O N,

Printed for William Miller at the Gilded Acorn in St. Pauls
Church-yard near the little North Door, 1673.

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TO THE
TRULY HONOURABLE,
COLONEL TITUS,
ONE OF
His MAJESTIES Bed-Chamber.

Much Honoured and Worthy S I R,



Hese two short Treatises must either have come into the World without a Patron ; (which at first I thought) or must shelter themselves under your Patronage, which upon second thoughts, I have presumed to doe, for this Cause: In the Dedication of Books Authors usually aim at such *Mecenas's*, as either they have some Ecclesiastical Relation unto, or have been long acquainted with, or have been greatly obliged unto ; or such as are able to understand and judge, of what is written, whether Corrupt or Sound, whether chaffy or solid ; or such as are able, in regard of their Parts, Place, and Power, to give countenance, and patronage to the Books dedicated unto them. Now Sir, You above all

The Epistle Dedicatory.

the Friends I have, may most justly challenge the Patronage of this Piece, in all the forenamed regards. For

When your high Employments, and important Affairs will permit you to be in the Countrey, you are then under my Ministry.

I have had the honour and happiness to know you, to be thorowly known unto you, and intimately acquainted with you, for many years.

You have been a constant Friend, yea as a Patron to me and mine.

Your singular Parts, general Learning and knowledge, and transcendent Judgement, makes you abundantly able to understand and judge what Books are of worth, and which are worthless; what Books are profitable, and which are useless; what Books are Orthodox, and which are Heterodox: And therefore if this short Manual be approved by you, I hope it will please the most and best.

Again, so eminent is your place in the State, and so great your Power, through the Favour of His Majesty, your Princely Master, for your extraordinary parts, personal worth, and singular Faithfulness and Loyalty; that you are fittest and best able to patronize this poor Infant, that flies unto you, as its only Guardian, for Protection.

Concerning these two Treatises presented unto you, be pleased to observe, That Books may be distinguished by these four Notions; some are to be *spit out*, some to be *swallowed*, some to be *eaten*, and some to be *chawed*.

I. Some

The Epistle Dedicatory.

I. Some Books are to be *spit out*; as impertinent, erroneous, heretical, lying, scurrilous, scoffing, seditious, and obscene Discourses, and the like; which neither afford any lawfull Pleasure, or true Profit unto the Reader; but rather bring with them a danger unto him. These Books I say, are not to be relished, but rejected, lest the Appetite by them should be infected.

II. Some Books are to be *swallowed*; as Romances, Histories, Poetical Fictions, and all such Books as are written only for the Solace and lawfull Refreshment of the Minde; these are perfunctorily to be perused, and cursorily to be read.

III. Some Books are to be *eaten*; as Books concerning Morality, Nature, Liberal Sciences, Illiberal Arts, and the like; these may diligently be read, and carefully studyed, in respect of their benefit, but yet neither in such manner or measure, as if those only were the Breasts of true Nourishment, or Books most worthy our study.

IV. Some Books are to be *chawed*, and seriously ruminated and pondered; as those which are written for the understanding, explicating, and applying of the Sacred Oracles of God; because these minister Comfort to the Minde and spirit seasonably; these suffer no inordinate Affection to domineer over the Will imperiously, yea these tend wholly to the spiritual and effectual accomplishment of the Reader; wherefore such Books are most diligently, and principally to be studyed. Now of this nature, and kinde are these two Tractates, which I here present to your favourable and judicious perusal; wherein my endeavour

The Epistle Dedicatory.

hath been, that there may be as many Sentences as Lines; and that it may be a serious and finewy Piece without any affectation.

Dear and highly honoured Sir, that your Health and Life may be long continued, and your Honour and Happiness encreased, is and shall be the hearty Desire and Prayer of,

SIR,

Your much obliged, and

most Humble Servant,

Rich. Ward.

TO



To the READER.

Courteous and Christian Reader,

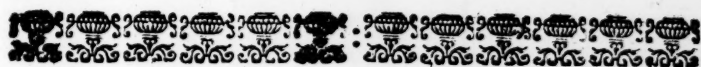
WHen I remembered that memorable saying of Tully, *Pudeat illos qui ita in studiis se abdiderunt, ut ad vitam communem nullum fructum proferre possint*: *A man should not cloyster up himself in his Study, for private but publick profit; not only for the encrease of his own Knowledge and Learning, but for the augmentation of the spiritual benefit, and advantage of many others*: Yea, when I considered, that nothing concerns us more, next to Gods glory, than the salvation of our Souls; (Matth. 16. 26. Luk. 10. 20.) and that the Sacred Oracles of Holy Writ were able to make a Christian wise and perfect unto salvation, (2 Tim. 3. 16.) I thought it my duty, in what I was able, to endeavour to promote the benefit of those who desire to abound in all spiritual Knowledge. Now what I do intend, and have here attempted, to this end and purpose is, the Explicating, Explaining, and Applying, of some material Heads, or Words mentioned in the Bible. And if these two short Treasuries be kindly accepted, or generally well approved of, by thee, gentle Reader, then I shall be emboldened to handle some other Scripture Words, both Dogmatically, Practically, and Polemically, as I have done these, in small Volumes or Tracts.

In

To the Reader.

In a Book worth reading and observing, there are three things principally required: A Plain and easie Method; Sound and Orthodox Matter, or Necessary and Saving Truths; and a good Pen, or neat and handsom Expressions. The two former of these, kind Reader, thou wilt find in this small Manual, but the last thou must not expect; seeing the Lord, who diversly distributes his Gifts, for the good of his Church and children, hath not made me like Aaron, of an Eloquent Tongue, or enabled me to express my self in a high soaring Style. Wherefore, I entreat thee, Courteous Reader, to accept of the few Talents which the Lord hath lent me to improve; and to expect sound and soul-saving matter from me, but strong lines, neat phrases, polite and eloquent Expressions, sweet and mellifluous Words from others. I naturally affect Matter more than Words, and sound Sentences than set Speeches: My study is to express Multa paucis, much Matter in few Words; and my care is, in whatsoever I write, to keep such a measure, that it may neither be so brief, that it cannot well be understood, nor so tedious as to breed dislike. Because little Gates sute best with a small City, I will therefore here, by way of Preface, say no more but this: Thy Pleasure and Approbation, good Reader, will be my Pains, and thy Dislike my Ease; wherefore I will neither commend nor discommend what I have here writ, but commending thee unto the Lords Gracious Protection, and this Book to thy kind Acceptation, I bid thee in the Lord

Farewell.



A
TREATISE
OF
Wit, Wisdom and Folly ;
AS ALSO OF
WISE MEN and FOOLS,
BOTH
Natural, Political, Moral and Spiritual.

CHAP. I.

of Wit.

I WILL neither here treat of *Wit* as a *Peet*, by Romances, and Fictions; nor as an *Orator*, by high Encomiums, and Hyperbolical praises of *Wit*; nor as a *Buffoon*, by quirks of *Wit*, to abuse, disgrace or flatter any; nor as a *Feaster*, to tickle, and delight the Readers fancy; but as a *Divine*, to instruct men, concerning the *Nature, Use, and Abuse* of *Wit*. Now herein I will

1. Treat of *Wit* in general. Then
2. Of evil *Wit*, or *Wit abused*. Then
3. Of good *Wit*, or *Wit well used*. And

4. I will

4. I will then improve what is handled, and hinted at, by way of *Application*.

Paragraph I. *Of Wit in general.*

In this *Section* we have four things to consider of, *viz.*

FIRST, The *Divisions*, or *Kinds of Wits*: namely, *Wit* is either *Forced* or *Natural*.

I. There is a *Forced Wit*, *viz.* when men do things *In-vita Minerva*, or work against the grain: concerning these *Seneca* saith, *Inforced Wits* never answer or satisfie expectation; and that labour is in vain, which Nature repineth at, or opposeth.

II. There is a *Natural Wit*, *viz.* when a man doth a thing *Pingui Minervâ*, or, readily. This is either *Extraordinary*, or *Ordinary*.

I. There are *Extraordinary Natural Wits*. Now concerning these it is said, If ground be moderately enriched with Soil, it bears plentifully, but if the dung lie too thick upon it, it sends forth ordinarily abundance of weeds. Thus moderate *Wits* often bring forth good fruit, when very quick *Wits*, and rare natural parts abound with weeds; as many rare *Wits* have produced or brought forth nothing but Playes, or scurrilous Poems, or Devilish Doctrines, or damnable Heresies: as *Summi Philosophi summi haresiarchi*, the greatest Philosophers were the archest hereticks.

2. There are *Ordinary Natural Wits*. These are either

I. Evil, and Abused: or }
II. Good, and well used. } and both are either

1. More Ripe and quick, or,
2. More Heavy and dull.

First, some say, a good, ripe, and quick *Wit* hath three Degrees: *viz.*

I. Of Hope: this is in Children.

II. Of Practice: this is in Young Men, and is perceived,

1. By a desire to Learn. And
2. By a quick Conception, and Apprehension. And
3. By a ready Expression and Answer. And
4. By a good Memory. And

III. Of Perfection; to wit, of Parts: this is in the elder

elder fort, when they quickly conceive, faithfully remember, and fruitfully put in practice those things which they have learned.

Secondly, there is an *Ordinary Natural Wit* which is more dull and heavy; and these *Wits* often prove of great worth, e. g. *Archelaus* the Philosopher, learning *Geometry* of *Hipponicus*, was so dull, and yet became so well learned, yea so singular and excellent in that Art, that his Master would say, Surely *Geometry* fell into his mouth as he gaped. *Demosthenes* was very hard to conceive, and yet none more famous than he among the *Grecian Orators*: upon the suddain he could not declaim, and being thereunto entreated would answer, *Non sum paratus*, I am not prepared. As Vessels or Glass Bottles of a narrow mouth, do more difficultly receive, but more surely retain the Liquor; so *Wits* that do more slowly conceive, for the most part do most surely remember. *Wits* gotten by industry, though it be very hard in conceiving, yet it is not hasty in forgetting.

SECONDLY, Observe, what the *Nature* of *Wit* in general is; namely,

I. It makes much of a Little. The *Sophists* of *Greece* could by their Eloquence, and copiousness of *Wit*, make of a *Mouse* an *Elephant*, and of a *Molehill* a *Mountain*. *Cassius*. in his *Courtier*, lib. 2. saith, I have heard of some men so witty and eloquent, that they have not wanted matter to make a *Book* in the praise of a *Flie*; others in the praise of a *Quartane Ague*; and another in the praise of *Baldness*.

II. *Wit* is not evil if well employed: for as *Tully* would have in his *Orator*, *Aliquid redundans, & amputandum*, some chips to be paired off, from the sounder timber; so a man had better have somewhat too much *Wit*, than something too little; rather something redundant than wanting.

III. It is the *Nature* of great *Wits* to stand much upon their credit; as the best *Musicians* are most hardly entreated to play. *Cicero* should once have pleaded upon small warning, but by an unexpected occasion it was deferred to a longer time, and the news thereof was brought him by his servant *Erotes*; at which he so rejoiced, that he made *Erotes* of a Bond man a free Citizen of *Rome*. *Plutar.*

THIRDLY,

THIRDLY, Observe, what the *Nature* of very ripe *Wits* for the most part is ; namely,

First, oftentimes soon ripe soon rotten ; as those *Women* who conceive and bring forth too soon, do soon wax old, as the *Indian Calinga* doe, who bring forth at five years old, and die at eight, as *Pliny* saith, li. 7. c. 2. or as *Trees* exceeding fruitfull do soon wax old ; so *Wits* soon ripe, and very quick betimes, do often (not alwayes) decay quickly and flag : or, excellent *Wits* are seldom long lived, and the best things on earth do soonest decline and fade. As *Fire* the clearer it burneth, the sooner it goeth forth ; so *Wits* the more illustrious and ripe they be, the shorter usually is their continuance amongst us.

Secondly, *Ripe Wits* are often too forward ; for as the *Sallow Tree* doth cast off her seed before it be ripe, whereupon *Homer* calleth it, *A Spoil-fruit* : so some *Wits* too soon ripe, will take upon them to teach and write before it be meet.

Thirdly, oftentimes ripe *Wits* are barren of good fruits : for as the *Olive-tree* is long a growing, but bringeth forth excellent fruit, and the *Sallow-tree* presently shooteth up, but is barren ; so it is usually with *Wits* too soon ripe. As the *Vine* watered with *Wine* is soon withered ; as the blossom in the fattest ground is soonest blasted ; and as the *Goat*, the fatter she is, the less fertile ; so the more *Witty* that many men are, the less happy they prove in the end.

Fourthly, *Ripe Wits* are often-times very fruitfull in Vice ; for as in great *Forests* mighty wild *Beasts* are bred ; so in great *Wits* great *Vices* do too frequently spring up : and as the freshest colours soonest fade, the keenest *Razor* soonest turneth his edge, the finest *Cloth* is soonest eaten with the *Moaths*, and the *Camebrick* sooner stained than the coarse *Canvas* ; so the most pregnant *Wit* is soonest perverted. Or as the fleetish *Fish* swalloweth the most delicate bait, the highest trowing *Hawk* traineth soonest to the *Lure* ; so the wittiest *Brain* is soonest inveigled with the suddain view of alluring vanities : Or as the fine *Crystal* is sooner crazed than the hard *Marble*, the greenest *Beech* burneth faster than the driest *Oak*, the fairest *Silk* is soonest soiled, the sweetest *Wine* turneth

turneth to the sharpest *Vinegar*, the Pestilence doth soonest infect the clearest complexion, and the *Caterpillar* cleaveth to the ripest fruit; so the most delicate *Wit* is loonest allured with small inticements unto vice, and most subject to yield unto vanity. *Fire* (an Element so necessary, that without it man cannot live) doth as well burn the house, as burn in the house, if it be abused; *Treacle* doth as well poyson as help, if it be taken out of time; *Wine* if it be immoderately taken doth hurt the Stomach, enflame the Liver, and mischief the Drunkard: *Physick* doth destroy, if not well tempered and compounded: *Law* doth overthrow and condemn the just, if it be not rightly expounded; *Divinity* doth mislead, if it be not truly delivered; *poyson* is extracted out of the *Hony-suckle* by the *Spider*, and *venom* out of the *Rose* by the *Canker*: and even so the greatest wickedness is drawn out of the greatest *Wits*, if they be abused by will, or intangled by the World, or allured by Women.

Fifthly, *Ripe Wits* are oftentimes very fickle and inconstant. As there is nothing more smooth than *glass*, yet nothing more brittle; nothing more white than *snow*, yet nothing less firm; so there is nothing more trim than *Wit*, yet nothing more fickle. As *Polypus* upon what Rock soever he sitteth, turneth himself, or becomes of the same colour with the Rock; or as the *Bird Piralis*, sitting upon a white Cloth is white, upon green, green, and changeth his colour with every Cloth; or as our changeable Silk, turned towards the Sun hath many colours, and turned back, the contrary; so *Wit* shapeth it self to every conceit, being constant in nothing but in inconstancy.

FOURTHLY, Observe, that gross Diet, and immoderate Feeding are the Impediments of *Wit*; and contrarily, choice diet, and temperance are helps thereunto. Thus much for *Wit in general*.

Paragraph II. Of Evil Wit, or Wit abused.

In this Section I will only observe two things, *viz.*

FIRST, that *Wit abused* may be compared to these three things;

I. To

I. To *Weeds*; for as many wild *weeds* growing in a Field, although naught of themselves, yet are the signs of a fertile and fruitfull ground, if it were tilled; so many acts, qualities, and practises which are naught of themselves, do argue no barren *Wit*, if it were rightly ordered, and well employed. And

II. To *Owls*; for as they see better in the night than in the day: so some are more *witty* in devising mischievous matters, than in inventing things good, profitable, and praise worthy. And

III. To *Crabs*; for as the *Sea-Crab* swimmeth always against the stream; so *Wit abused* striveth alwayes against *Wisdom*.

SECONDLY. Observe, that the *Evils*, and evil *Fruits* and effects of *Wit abused*, do either respect *Others*, or *Our selves*.

First, some *Evils*, and evil *Fruits* of *Wit abused* do respect *Others*. For

I. Sometimes a good *Wit* ill employed, is dangerous in and unto a Common-wealth. And

II. Sometimes it is hurtfull to particular Persons; for Mans *Wit* is of it self so corrupt and perverse, that by counterfeiting and dissembling, one may easily beguile and abuse another, having one thing secretly hid in his heart, and outwardly faith and doth the quite contrary. The fiction of the *Syrrens*, was this in the Moral, Pleasant *Wits* vitiated in accustomed lewdness; who therefore were feigned to be Monsters of a parted nature, who with sweet tunes enticed men to destruction.

Secondly, some *Evils*, and evil *Fruits* of *Wit abused*, do respect *Our selves*: For

I. In general; sometimes *Wit* is hurtfull to a Mans self: as *Oedipus* his cunning *Wit* in resolving *Sphinxes* Riddle, did but betray him to the fatal Marriage of his own Mother. And

2. Particularly; these three *Evils*, and evil *Fruits* do follow *Wit abused*:

I. It oftentimes makes a man more prone to Love, Lust, and Lewdness. In the sweet Bud the eating *Canker* dwells; and the forwardest Bud is eaten by the *Canker* ere it blow.

II. Oftentimes

II. Oftentimes it makes a man blasphemously overween; as one *Alphonsus*, mentioned by *Herold* and the *Magdeburgenses*, *Cent. 6. cap. 7.* said, *Si ille à principio creationis interfuisset Dei consilio, nonnulla melius & ordinatius disposuisset*: If he from the beginning of the creation had been Gods counsellor, he had disposed some things better and more orderly.

III. *Wit* oftentimes makes a man abuse Scripture: as *Prateolus*, with some truth, and more malice, saith of *Origen*, *P. 377. Dum ingenio suo nimium indulget, dum se plus cunctis sapere præsūmit, quasdam Scripturas novo more interpretatur.* Hence *Wit* sometimes is the cause of error: *Ex magnis ingeniis magni errores*; great errors have not come but from great *Wits*.

Paragraph III. Of good Wit, or Wit well used.

In this Section we have five things to observe, and consider of, *viz.*

First, Observe that *Wit well used* may be compared to these three things.

I. To the *Fish Trochus*; for as it (as *Pliny* saith, *lib. 9. cap. 52.*) doth conceive of it self; so some thorow the happiness of their *Wit*, do, as it were infuse into themselves the seeds of all Learning, and by their own industry become learned. These the *Grecians* call *Ἀυτὸσχολοί*, teachers of themselves. And

II. To *Bitumen*; for as fire skippereth thereunto, so soon as it comes near it, by reason of the cognition, and near affinity that is betwixt them, as *Pliny* saith, *lib. 2. cap. 108.* so *Wits* born to Learning, do readily, and forthwith take it. And

III. To *Chalk*; for as certain grounds have in them *merle*, white earth, or chalk, by which they are manured and fatted, so an honest and good *Wit* hath that in it, which can enrich and better it self.

Secondly, Observe that three things arguè a good *Wit*; *viz.* A good invention, a quick conceit or apprehension, and a ready answering: as *impedocles*, saying, He could not find a Wiseman; *Xenophanes* presently answered, No wonder, *Nam sapientem esse oportet qui agnoscat sapientem*: For none can find a Wiseman but a Wiseman; intimating,

that his want of wisdom made it hard for him to find out a wiseman, and not the want of wisemen.

Thirdly, Observe that the excellency of a *Wit well used* doth appear by these two particulars.

I. It is better than a well-formed, and well-featured body. For by how much the more the interior senses are more precious, and the gifts of the mind more excellent than the exterior organs and instruments of the body: by so much the more is *Wit* to be preferred before the outward proportion of lineaments.

II. It is better than strength. The Captain *Consalvo Fernando* in the last war at *Naples*, performed great exploits, but rather by policy than any great power, whereby he always overcame in battle: and desirous to manifest to the world, how he was aided by his subtil practices, took for his Impress a *Cross-bow* bent with a rack, and thereunto this Poësie, *Ingenium superat vires*, *Wit* excels strength. *Paul. For.*

Fourthly, Observe that there is a threefold Use of good *Wits*. For

I. Sometimes they serve for convincing men of their iniquity and folly. One asking *Demaratus*, who was the honestest man in *Sparta*? he answered, He who resembleth thee least. And

II. Sometimes they serve for restraining mens curiosity, in civil, and spiritual things. One asked an *Egyptian*, what he carried folded and covered so close up? He answered, It is therefore wrapped up, that thou mightest not know. Another asking, what God made before he made heaven? was answered, He made hell for such inquisitive persons. And

III. *Wit* sometimes serves for the composing of *History*; as *Salust* was much commended for the dexterity of his *Wit*, especially in writing his *History*. *Petrus Crinitus*.

Fifthly, Observe that the helps unto a good *Wit* are of two sorts. For

First, there are some helps unto a good *Wit*: these are either false or true.

I. There are false and evil helps, as wine; which some say, is a special means to beget *Wit*; *Vinum acuit ingenium*; but *Wit* procured by *Wine* is for the most part like the sparklings in the cup when it is filling, they brisk it for a moment,

moment, but immediately die. *Wine* is such a *whetstone* for *Wit*, that if it be often set thereon, it will quickly grind all the steel out, and scarce leave a back where it found an edge.

II. There are *true* and *good helps* for the begetting of *Wit*; as keeping company with good quick *Wits*, living in a good air, and observing a good diet. *Acutiora ingenia, & ad intelligendum apertiora eorum qui terras incolant eas, in quibus aer sit parvus ac tenuis, quam eorum qui utuntur crasso cælo atque concreto: quinetiam quo utaris cibo, interest ad mentis aciem.* Cicero 2. de nat. Deor.

Secondly, There are some *helps* for the bettering of a good *Wit*: as

I. Learning: for *Wit* without Learning is like a tree without fruit. And

II. Practice or use; for as iron and brass are the brighter for wearing; so that *Wit* is most ready which is most employed.

Paragraph IV. The improvement of Wit: or, the practical part thereof.

In this *Section* we have some things to consider of by way of *exprobration*, some by way of *instruction*, and some by way of *exhortation*.

First, Three sorts of men are to *blame* in regard of *Wit*, viz.

I. Those who trust to their own *Wits*: for he who trusteth most to his own *Wit*, seemeth (saith *Plato*) to be most ignorant. And

II. Those who are proud of their *Wits*; if *Hermes* saith true, that an humble *witty* man is hardly to be found, then this fault is frequent, and common with *Wits*. And

III. Those who prefer their own *wit* before the *wit* of others. As he is foolish who preferreth the blossom before the fruit, the bud before the flower, and the green blade before the ripe ear of corn; so he is unwise who prefers his own *wit* before the wisdom of all men.

Secondly, From, concerning, or in regard of *Wit*, we may learn these ten lessons.

I. That oftentimes the best and ripest *wits* are most and

and soonest tainted with some folly, vanity, iniquity or other: for *Nullum extremum ingenium sine dementia*: Scaliger: there was never any great wit without some spice of folly. As the sweetest *Rose* hath its prickle, the finest *Velvet* its brake, and the best *Flower* its bran: so the sharpest wit hath some corruption mixed with it: and as the sweetest *Wine* makes the sowrest *Vinegar*, so the best *Wits* corrupted prove most pernicious. *Nullum ingenium potest esse magnum, antequam habeat aliquid admistum furoris.* Senec. de tranquill. anim. As the sweet *Rose* soonest withers, the finest *Lawn* hath the largest mote, the most orient *Pearl* is soonest blemisht, the chiefest *Buds* soonest nippt with frost, the sweetest *Flowers* soonest eaten with *Cankers*, and the whitest and softest of the *Seres* wool fretteth soonest and deepest; so the ripest and youngest *Wits* are soonest overtaken and overthrown with folly.

2. We may learn, that *Wit* is sometimes an enemy to *Wisdom*. *Nihil odiosius sapientia a sumine nimis.* Raleigh. There is nothing more injurious or odious to true *Wisdom* than an affected worded *wittiness*, which makes a weighty discourse liable to *Diogenes* censure, of a *Tragedy* much commended: That it had been a good one, if a man could have seen it for words.

3. We may learn, that the best and quickest *wits* require some rest and refreshing. *Lipſius* saith, *Ingenia vegetativa* must have *suos recessus*, strong and lively *wits* must have their retreat, or intermission of exercise: and as warlike or battle *Rams* recoyl back to return with the greater force: so doth the mind unto study after pause and rest; not altogether unlike to a Field, which by lying fallow, becometh far more fat and fruitful. Hence *Seneca* saith, Recreation of *wits* ought to be allowed, for when they have a little rested, they oftentimes prove more sharp and quick.

4. We may learn, that *Wit* sometimes dwells in a little body, sometimes in a sorry lodge. *Homer* in his description of *Ulyſſes*, makes him of a little stature, but of an excellent *wit*: and on the contrary, he sets forth *Ajax*, with a corpulent and tall body, but very simple in mind and judgment. The fifth *Queen* of the *Lydians* was *Mirra*, who was so little of body that they called her a Dwarf; but in quickness of *Wit* she was so high, that they

they called her a *Gyant*. *Strabo*. *Apis acriter punit, & mel conficit : sic in parvo corpore anima ingeniosa, & accerrima viget, & doctrina suavitatem profert.* *Gloſ. in Eccleſ.* As it was ſaid of bald, hooknoſ'd, crook-footed *Galba*, That only his *wit* dwelt ill : ſo often it is ſeen, that a courſe curtain covers a rare picture; an earthen pot contains a ſo-
 veraign elixar; a crooked body, an upright mind; and no pleaſing out-ſide an excellent *wit*. *Poteſt ingenium fortifſimum ac beatifſimum ſub qualibet cute latere: Pot'eſt ex deformi humilique corpusculo formoſus animus ac magnus exire. Non enim deformitate corporis ſædatur animus, ſed pulchritudine animi corpus ornatur.* *Senec.ep. 77.*

5. We may learn, as *Diogenes* ſaith, that the *wit* of man is apt to all goodneſs, if it be applyed thereunto.
 And

6. That *wit* hath always been highly eſteemed. *Ingenium quondam fuerat pretioſius auro.*

Wit was of old, more worth than gold.

7. We may learn, that *wit* ſeldom ſeems of much worth without wealth. For as an edge cannot be any thing worth, if it have nothing to cut, and as *Miner* cannot work without metals; ſo *Wit* cannot thrive without wealth. Or, as it nothing availeth to be a cuning *Lapidary*, and to have no ſtones to work with, or a ſkilful *Pilot*, and have no ſhip, or a thrifty man, and have neither mony nor ſtock : ſo it is to little purpoſe to have fine dexterity of *wit*, except there be wealth to maintain and ſhow it.

8. We may learn, that there are diverſity of *Wits*; for ſome cannot profit under ſome Maſters, but can under others : Some *Wits* are better managed by force, and ſome by fair words.

9. We may learn, that *Wit* is ſometimes loſt with age. When *Hermogenes* was but fifteen years old, he was ſaid to be an approved *Sophiſt*; but afterwards he utterly loſt the habit of that faculty; whence *Antiochus Sophiſta* ſaid of him, *Hermogenes* is become in his old age a child, who in his childhood was an old man.

10. Laſtly, we may learn that a true good *Wit* is conſtant in goodneſs : for as the *Sun* ſhinerh upon the dunghil

and is not corrupted; the *Diamond* lieth in the fire, and is not consumed; the *Crystal* toucheth the Toad, and is not poysoned, and the bird *Trochilus* liveth by the mouth of the *Crocodile*, and is not spoiled: so a perfect *Wit* is never bewitched with lewdness, nor inticed to lasciviousness.

Thirdly, Four things are required of us in regard of *Wit*, viz.

I. To have a special care of, and regard unto the *Wit* of our children: for as *Mortar* is to be straight-ways used, because it quickly dryeth; so the *Wit* of a child is forthwith to be endued with literature, and wholesome counsel, lest growing stubborn and hard, it do not admit the hand of a fashioner. The more fruitful the earth is by nature, the more it is corrupted, if it be neglected: So *Wits* the more pregnant they are, the more vices they bring forth, if they be not rightly instructed. As the *Potter* fashioneth his clay when it is soft; the *Sparrow* is taught to come when it is young; and the *Iron* being hot, receiveth any form with the stroak of the Hammer, and keepeth it being cold for ever: so the tender *Wit* of a child, if with diligence it be instructed in youth, will with industry use those qualities in age.

II. It is required of us, to have a low conceit of our own *Wit*; for he best perceiveth his own *Wit*, who though his knowledge be great, yet thinketh himself to understand little.

III. It is here required of us, to labour and endeavour to learn wisdom. *Socrates* saith, that man is very unhappy, who hath *Wit*, and will not learn Wisdom; for the best *Wit* without heavenly Wisdom, makes us either the devils instruments to trudge upon his errands, and to drudge in his service, or his implements to wear his coat, to make him pastimes: and therefore let him who hath a quick and capable *Wit*, so give his mind to the study of spiritual knowledge, that by his *Wit* he may reap not only pleasure but profit, and that not only external but internal. *Abscondere talentum in terra, est acceperim ingenium in terrenis actibus implicare, & non lucrum spirituale acquirere.* Chrysost. sup. Math. 25.

IV. It is required of us, in regard of *Wit*, to study how to make a right use thereof. Note here, In the Levitical Law

Law, *Deut.* 21. 10, 11. &c. there are directions for the usage of a *Captive* taken to *wife*. Now by way of allusion: this *Captive-woman* is *Wit*, as yet unsanctified, or *Wit* without Wisdom: when speeches are *witty*, whilst the behaviour is wicked; when deeds are in congruities, whilst words are Apothegms. In this case this must be done, the hair must be shaved, and the nails pared; that is, we must take off the abuse of *wit*, and pare off such evils as usually are concomitant, *viz.*

1. Blasphemy, in jesting with the sacred Scriptures.
And
2. Lasciviousness, in wanton discourses and Poems.
And
3. Insolence, in trampling on men of weaker parts.
And
4. Contention, in making Policy to eat out Piety: for this being done, *Wit* is become *Wisdom*, and then we may marry her, and use her as our own. Thus much briefly for *Wit*.

CHAP. II.

Of Wisdom and Prudence.

IN this Chapter I will

1. Treat of *Wisdom* and *Prudence* in general. Paragraph I.
2. Of carnal and humane *Wisdom* in particular. Paragraph II. and III.
3. Of spiritual *Wisdom* in special. Paragraph IV.

Paragraph 1. *Of Wisdom and Prudence in general.*

In this *Section* we have two main things to observe or consider of, whereof the first is more *Doctrinal*, the other more *Practical*.

T 1. In the *Doctrinal Part* we have these eight things to open and unfold.

C 1. That *Wisdom* in the Word is *Referred* to many:
As

First, to God essentially: as Luke 11.49. *The Wisdom of God said, I will send them Prophets, &c.* And Rom. 11. 33. *O the depth of the wisdom of God !* Yea, God is said to destroy the wisdom of the wise, and that for these three causes.

I. For the epidemical and general iniquity of a People. *Isa. 3. 2. Jer. 49. 7.* And

II. For the formality, and hypocritical worship of a People. *Isa. 29. 13, 14.* And

III. For their craft and cruelty against his People. *Isa. 44. 25.* But having to handle the *Wisdom of God* in my *Treat of Divine Attributes*, I here wave it.

Secondly, *Wisdom* is referred to *Christ personally*: as, Luke 2. 52. *Jesus increased in wisdom.* Thus *Wisdom*, that is, *Christ* doth call

I. To men, and the children of men, *Prov. 8. 4.* And

II. To fools, and foolish men, *Prov. 1. 22.* and 8. 5. and 9. 1, 4. And

III. To all in general, whether high or low, rich or poor, wise or simple. *Prov. 1. 20.* and 8. 1. &c. But having to handle the *wisdom of Christ*, in the History of his Life, Death, &c. I here omit it.

Thirdly, *Wisdom* is referred to *Things*, or *irrational Creatures*: And thus

I. *Job* refers *Wisdom* privatively, or negatively to the *Ostrich*, *Job 39. 20.* And

II. *Agur* the son of *Jakeh*, *Prov. 30. 24.* refers *wisdom* affirmatively to some creatures; saying, *There are four small things in the earth, which are wise, yea, full of wisdom, viz.*

1. The *Pismires* are a people not strong, yet they prepare their meat in Summer.

2. The *Conies* are a people not mighty, yet they make their houses in the rock.

3. The *Grashoppers* have nothing, yet go they forth all by bands.

4. The *Spider* taketh hold with her hands, and is in Kings Palaces.

Fourthly, *Wisdom* is referred to *rational*, incorporeal, and immortal creatures, as *Angels*, 2 Sam. 14. 20. *My Lord is wise according to the wisdom of an Angel of God.*

Fifthly, *Wisdom* is referred to *rational*, corporeal, and mortal creatures; that is, both

1. To People. Note here, the *Grecians* boast (as *Pausa-*

nus faith) that all the *Wisemen* were of *Greece*; but the *Oracle of Apollo* pronounced, that the *Chaldeans*, and the *Hebrews* only had *wisdom* parted and divided betwixt them. Indeed if we consult the *Oracles of God* in this point, they plainly teach us, *Deut. 4.6. Keep my commandments and do them; for this is your wisdom and understanding in the sight of the nations, which shall say, Surely this great nation is a wise and understanding people.* Thus the people who are most obedient unto God, are in Gods esteem the *wisest* people.

II. *Wisdom* is referred to *Persons*: as

First, To *children*: *Prov. 10. 1. A wise son maketh a glad father.* But

Secondly, To *women*; and that either

I. Ironically; as, *Judg. 5. 29. Her wife ladies answered her,*
 &c. Or

II. Truly: *Prov. 19. 14. and 31. 26. A wise and prudent wife is from the Lord.* Note here by the way the marks and properties both of a *wise son*, and of a *wise woman*.

I. The marks and properties of a *wise son* are these.

1. He rejoiceth the heart of his Parents, *Prov. 1. 10.*

2. He will obey the instruction of his father, *Prov. 13. 1.*

3. He keepeth the Law of God, *Prov. 28. 7.*

II. The marks and properties of a *wise woman*, are

I. Negatively; not to sooth up people in their humours and vain phancies; as the *Mother of Siseraes* wife Ladies did, *Judg. 5. 29.*

2. A *wisewoman* buildeth her house, *Prov. 14. 1.* that is, takes pains to profit her family, and to do that which concerneth her duty in her house. And

3. She openeth her mouth with wisdom, and the law of grace is in her tongue, *Prov. 31 26.* that is, her tongue is as a book, whereby one might learn many good things, she delighting to talk of the Word of God.

Thirdly, *Wisdom* is referred to men, *2 Chron. 1. 10, 12. Prov. 12. 16, 23. and 13. 16.*

¶ II. Observe how many ways this word *Wise* and *Wisdom* is taken: namely

First, I might say, with some of the *Schoolmen*, that *Wisdom* is taken four manner of ways, viz.

I. *Communiter*, commonly : and thus *Wisdom* signifies a general knowledge of things.

II. *Minus communiter*, less commonly : and thus *Wisdom* signifies the knowledge of eternal things.

III. *Proprie*, Properly : thus it signifies the knowledge of God according to holiness.

IV. *Magis proprie*, more properly : thus it signifies, An experimental knowledge of God. *Bonavent. 1. d. 35. q. 1. l. 3.* Or,

Secondly, I might, with some others, say, That *Wisdom* is taken five manner of ways, *viz.*

I. For Theology, which we acquire by the study of the holy Scriptures. *Brul. quæst. 3. Prolog. 1. sent.*

II. For Love and Charity, *Scot. in. 3.*

III. For a certain intellectual and speculative virtue, among all intellectual habits the most noble, *Arist. 6. Eth.*

IV. For a supernatural knowledge immediately infused by God, *Holkot & Dion, in divin.*

V. By the Moral Philosophers, *Wisdom* is taken for a collection of all virtues, whether intellectual or moral. *Senec.*

Thirdly, We may say, that *Wisdom* is taken seven manner of ways, *viz.*

I. For circumspection and watchfulness ; or, for a prudent and circumspect man, who can fore-cast things, and fore-see dangers and evils to prevent them ; as, *Matth. 10. 16. Be wise as serpents. Eph. 5. 15. Walk as wisemen redeeming the time.*

II. For true Piety and Holiness ; or, for a godly person who fears God, and obeys his Word ; *Give admonition to the wise, Prov. 10. 1. and 9. 9, 10. and 17. 10.*

III. For self-conceitedness ; or, for one who swelleth and is puffed up with an opinion of wisdom : *2 Cor. 11. 19. Because ye are wise : This is spoken Ironically : as also, Prov. 3. 7. 1 Jsa. 5 21. Rom. 12. 16.*

IV. For humane Learning ; or, for *Astronomers, Magi, Wisemen, and Persian Priests* : as, *Matth. 2. 1. There came wisemen from the east ; that is, such as were Learned in the Sciences of this World. Dan. 1. 4. 17. 20. Acts 7. 22. and 1 Cor. 1. 17. Note here, that the Learned of all Nations were called Wisemen, even among the Jews ; Matth. 23.*

34. I send you prophets, wisemen and scribes; but among the Greeks, they were called, Lovers of wisdom.

V. For subtlety and craft; or, for a subtle and crafty person; as, *Exod. 1. 10. Let us work wisely: And 2 Sam. 14. 3. They brought a wise woman, &c.*

VI. For skill and cunning; or, for an ingenious and cunning Artificer, *Exod. 28. 3. and 35. 10. And*

VII. For diabolical and magical Art; or, for *Magicians and Sorcerers, Gen. 41. 8. Exod. 7. 11 Pharaoh called forth the Wisemen.* From what is said in this last particular, (Thirdly) we may learn that this word *Wisdom* is

1. Sometimes taken ironically; as III.

2. Sometimes improperly; as V. VII.

3. Sometimes properly; as I. II. IV. VI.

¶ III. Observe how some places of Scripture are to be understood, in which mention is made of *Wisdom*: as

Quest. 1. What is meant by Wisdom in Job 26. 3? Dost thou counsel him who hath no wisdom?

Ans. Some Schoolmen have observed that this word *Wisdom* is taken four manner of ways, viz.

I. Sometimes for one of the seven gifts of the holy Ghost.

II. Sometimes for the knowledge of Divine things, and the mysteries of faith, which is either acquired by diligence and study, or wrought in man freely by God.

III. Sometimes for the knowledge of moral and civil things; and is the same with political prudence, and the knowledge of ruling others. And

IV. Sometimes for a thorow knowledge of all the Liberal Arts and Sciences, especially of the *Metaphysicks*. Now *Job* seems to be endowed with all, or the most of these *Wisdoms*.

Quest. 2. What is meant by Wisdom in Eccles. 8. 1. The Wisdom of a man doth make his face to shine?

Ans. It may signifie either Divine or Political *Wisdom*. For

First, *Divine Wisdom* (which is faith, or the saving knowledge of God) makes a mans face to shine: And that

1. Because it so opens a mans eyes, that he can see things, which neither corporal eyes, nor humane reason can comprehend.

2. Be-

2. Because it makes a man merry; for he must needs be cheerful, who by faith seeth God to be his.

3. Because it makes his outward conversation beautiful and bright.

Secondly, *Political Wisdom* makes the face to shine: And that

1. Because it directs men in their external actions.

2. Because it makes a man amiable in the eyes of all: for he who prudently and considerately manageth all his affairs, is acceptable to all men, and commended by all.

Quest. 3. What is meant by *Wisdom* in Rom. 8. 6. *The wisdom of the flesh is death?*

Ans. 1. It is called *wisdom*, though it be but a foolish thing, because it seems so unto them.

Ans. 2. The word *σοφία*, translated *wisdom*, signifieth, that the best thoughts, the best desires, affections, and endeavours, that be in any natural man, even those which come most near to true holiness, are not only contrary to God, but even enmity it self. If my studious Reader would see, how the gross and corrupt reading of the old vulgar Bible, is disliked by diverse Learned *Jesuits* upon this place, and what indeed is the true meaning of these words, *The wisdom of the flesh is enmity against God*; I refer him to *Chamier*, tom. 3. lib. 1. cap. 3. fol. 5. § 10, 11, 12. and lib. 16. cap. 9. fol. 293. § 3. &c.

Quest. 4. What is meant by *σοφία*, *Phil.* 1. 7?

Ans. 1. Sometimes it signifies *intelligence*; *σοφία ἐχέειν*.

2. Sometimes *sensire*, *judicare*, to think or judge.

3. Sometimes *curare*, to regard.

4. Sometimes *sapere*, to favour the things which are of God, *Rom.* 8. 5. Now in *Phil.* 1. 7. it is taken either

I. For *curare*, as *Zanchy* thinks, because *καὶ* is added, and not *καί*; and because *πάντων* follows. Or,

II. For *sensire*, as *Beza*, and the most understand it; because *καὶ* is added, and *καὶ* is put for *καί*; and *πάντων* is added, lest those who are weak should complain, that they were excluded.

¶ IV. Observe, whence these words, *Wisdom* and *Prudence* came: namely

1. *Prudens quasi providentia*; the true prudent man is the true

true provident man, who provides for this life present, and that to come: Or, as *Aquinas* saith, *Sumit nomen à providentia, sicut à principali ejus parte, &c. Thom. 2.2. q. 47. art. 12.* Prudence takes her name from Providence; as from the principal part thereof, because as Providence so prudence doth dispose of every thing unto some end.

II. *Sapientia dicitur à sapio, quod est, rectè sentio*: or according to *Guil. Sco. in lib. d. 34. & qu. Prolog. Sapientia; Wisdom*, come from a threefold word, viz.

1. *Uno modo à sapere, in quantum illuminat intellectum: unde sic solum actum intellectus importat.*

2. *Secundo modo dicitur à sapere, in quantum inflammat affectum, & sic propriè dicit actum voluntatis.*

3. *Tertio modo dicitur quasi sapida scientia, & hoc modo dicit tam actum intellectus, quasi præcedentis, quam actum voluntatis, quasi sequentis.*

¶ V. Observe that there are two sorts and kinds of Wisdom; to wit, Divine and Humane, of both which afterwards particularly and fully.

¶ VI. Observe that Wisdom and Prudence are by divers diversly defined and described, viz.

† 1. *Tully, lib. 4. Tusc. defines it thus: Sapientia est rerum divinarum humanarumque scientia cognitioque, qua cujusque rei causa sit, ex quo efficitur, ut divina imitatur, humana omnia inferiora virtute ducat.*

† 2. *Aquinas 2.2. q. 47. art. 13. defines it thus: Prudentia vera & perfecta, est qua consiliamur, judicamus, & precipimus, que ad bonum finem totius vite humanae pertinent, & solis bonis convenit.*

† 3. *Augustin. de Trinit. 14. defines it thus: Sapientia est divinarum humanarumque rerum cognitio, studio bene vivendi conjuncta, vel ordinata.*

† 4. *Aristotle, lib. 1. Rhetor. defines it thus: Sapientia est multarum & mirabilium rerum scientia: and lib. 1. Metaph. Sapientia est cognitio primarum & altissimarum causarum.*

† 5. Wisdom in the general view of the simple word may be conceiv'd to be some quality, sufficiency, and habit, singular and elevated above that which is common, be it good or evil.

† 6. Some

† 6. Some say, *Wisdom* is a knowledge of humane and divine things, and the causes of them.

† 7. Some say, *Wisdom* and *Prudence* is a virtue, which is evermore conversant, and busied in searching out the truth.

† 8. The *Philosophers* distinguish *Wisdom* into *Σοφία*, *Sapience*, which they define to be, the knowledge of all divine and humane things, so far as they fall within the scantling of mans reason. And

Φρόνησις, *Prudence*, which they restrain to the ordering of humane affairs.

† 9. True *Wisdom* is a heavenly light, set up in the soul by the Spirit of God, whereby it discerneth the general truths concerning God, our selves, the state of the Church, the privileges of Christianity, and such like; or, in short, It is a right divine apprehension of spiritual truths.

Prudence is a kind of sharpness of spirit, whereby the Spirit of God directs the soul, referring the right general principles to particular cases. Or, *Prudence* is an application of the general knowledge of general things to particulars, and is an ordering of the life in particular exigences and cases in a right order, according to the direction of the Spirit.

† 10. To those who ask, *What is wisdom?* the Scripture answers;

1. It is *Wisdom* to use but few words, *Prov.* 10. 11. and 15. 2. and 17. 27. And

2. To hearken to counsel, *Prov.* 12. 15. and 17. 12. And

3. To think modestly of our selves, *Rom.* 12. 3. and 1 *Cor.* 3. 8. *Prov.* 26. 12. *Isa.* 5. 21. And

4. To be meekly affable *Prov.* 14. 29. *Jam.* 3. 17. And

5. To remember the last things, *Deut.* 32. 29. And

6. To prefer those things which are most excellent, *Phil.* 1. 10. *Luk.* 10. 41. And

7. To abhor all sins, *Prov.* 10. 23. and 14. 9. and 15. 21. And

8. To be religious; as, *Prov.* 4. 11. *I have taught thee in the way of wisdom:* where *Solomon* calls *Religion*, *Wisdom*; to teach us, That true *Religion* is true *Wisdom*, *Psal.* 111. 10. *Prov.* 1. 7. *Deut.* 4. 6. and 1 *Cor.* 2. 6, 7. *Acts* 6. 3. *All true wisdom is hid in Christ*, *Colos.* 2. 3. and is therefore learned only

only in the knowledge of Christ. Two *Corollaries* we may hence deduce.

Corol. I. Learn hence, that they are to blame, who would reconcile *godly and worldly wisdom*. *Non bene conveniunt*; they are *Antagonists*, never to be made friends, *Rom. 8. 6, 7.* and *1 Cor. 1. 18, 20, 23, 25.* and *2. 14.* and *3. 19.* Indeed there is a *Serpentine Wisdom* which is commended, *Matth. 10. 16.* But it is called either.

I. Divine skill, or experience, *Rom. 16. 19.* Or,

II. Civil discretion, or moderation, *Tit. 2. 2, 5.* *Col. 4. 5.*
Or,

III. Christian precaution: and that both

1. From the persuasions of evil men, *Eph. 4. 14.* And

2. From their malice, *Acts 19. 31.* and *1 Sam. 18. 14.*

But

3. Not by wicked cunning and craft, *Joh. 5. 13.* *Ezek. 28 4, 5, 7.* *Ilsa. 29. 15, 16.* and *30. 1.* And therefore true *Wisdom* consists in godly simplicity, *2 Cor. 1. 12.*

Corol. II. Learn hence to labour for true *Wisdom* and *knowledge*. Note here, that there is a fourfold *knowledge*, viz.

First, There is a *knowledge* of our selves, though there be no good in us.

*(To know thy self, thou labour'st but in vain,
There's nothing in thee worthy half the pain.)*

Yet it is good to know our naughtiness; and therefore we should know these six things.

1. That we are miserable; being sold under sin: lying under the sentence of condemnation: and waiting for the hour of execution and eternal death, except God, by his prerogative royal, freely remit and pardon us, *Psal. 17. 6.* *Eph. 2. 1.* And

2. That we are so weak, that we cannot help our selves at all, in regard of spiritual edification, or eternal salvation. And

3. That we can neither will, nor seek good. *Apor. 3. 17.* And

4. That if we do seek God, we do it coldly, and are quickly weary. And

5. That

5. That we usually deceive our selves by our idle dreams, and vain delusions, *Isa. 28. 14.* And

6. That our lives are short and uncertain, *Luk. 12. 21.*

Secondly, There is a *knowledge* of God the Father, &c.

1. The *knowledge* of his Law, that we obey it, *Eph. 5. 17.* And

2. Of his purity, that we may imitate it, *Eph. 5. 26.* And

3. Of his wrath and jealousy, that we may not provoke it, *Psal. 11. 6. Habak. 1. 13.* And

4. Of his Power, that we may tremble before him, *Matth. 10. 28.*

5. Of his justice, and immutability, that without delay we may be reconciled unto him, *Matth. 5. 18. Jam. 1. 17.* And

6. Of his *οικονομία*; and love to mankind; for though we are elected in Christ, yet the decree of election comes from God, *Tit. 3. 4.* God the Father electing us unto salvation in God the Son.

Thirdly, There is the *knowledge* of God the Son: this is either *Theoretical* or *Practical*.

I. There is a *Theoretical knowledge* of Christ, *viz.* that salvation comes not

1. From us, or our merits, *Psal. 49. 9.* But

2. From Christ only, *1 Cor. 1. 31. Hebr. 10. 20. Acts 4. 12.* Or,

II. There is a *Practical knowledge* of Christ, *viz.* when we are experimentally sensible of Christ in our hearts; *1 Joh. 2. 1. Cant. 2. 16. Psal. 63. 1. Rom. 8. 38.* This is to know the Lord, *John 17. 3. Hebr. 8. 11.* and this *knowledge* is two-fold, *viz.*

1. The *knowledge* of Christ as ours, *2 Tim. 4. 8.*

2. The *knowledge* of Christ crucified, *1 Co. 2. 2. and 1. 23.* and of his death and resurrection, *Rom. 4. 25.* For

1. The *knowledge* of his death, *Rom. 6. 6.* will teach us to die to sin, *Gal. 5. 24.* and to the world, *Gal. 6. 14.* and *2 Cor. 4. 10.*

II. The *knowledge* of his Resurrection unto life; will teach newness of life unto us, *Rom. 6. 11. Gal. 2. 19. 20.* And that

1. In sincerity, *Phil. 1. 10.* And

2. With alacrity, *Isai. 58. 13. Psal. 122. 7.*

Fourthly,

Fourthly, There is the knowledge of God the holy Ghost: And that

I. How he enlightens us, 1 Cor. 2. 11. &c. and 13. 12. And

II. How he sanctifies us within, 1 Cor. 6. 11. And

III. How he directs us without, Job 28. 28. Prov. 28. 7. Rom. 8. 9. to 14. And

IV. How he seals us, 2 Cor. 1. 21.

† II. And lastly, concerning the Definition of Wisdom, and what it is, I say, That although it be difficult to show what Wisdom is, yet I shall endeavour it, not after my own brain, but from the Well-head of Wisdom. Note here,

† I. I might say, that Wisdom commonly is said to be threefold, viz.

First, *Natural*; this was singular in Adam, as appears by his naming of the Creatures, Gen. 2. admirable in Solomon, 1 King. 4. 33. rare in *Æsculapius* in regard of *Physick*; in *Ptolemy* in regard of the Stars; and in *Aristotle* in most Arts and things. The Ancients taught this *Natural Wisdom*, to *Pythagoras* and *Socrates*. This is either

1. Good: Or,

2. Evil; when it is used to Magick or Witch-craft.

Secondly, There is a *Moral Wisdom*: This is either

I. *Philosophical*; which was begun by *Socrates*, and more compleated by *Phocion*. Or,

II. *Divine*; laid down in the Law of God.

Thirdly, There is a *Political Wisdom*; this *Plato* taught; and *Aristotle* all the three. This *Wisdom* teacheth

I. How to rule and govern, *Psal.* 72. 1, 2. *Aristides* taught this. And

II. How to submit and obey. This *Political Wisdom* is either

1. True, lawful, honest and profitable: Or,

2. False and Machiavellian. But

† II. I will in describing of Wisdom take this course; viz. it may be divided either

1. According to the subject in whom it is. Or,

2. According to the Object.

FIRST, According to the Subject, Wisdom is twofold; viz. either,

First, in the Understanding; for the Understanding enquires!

quires, what is true and false, and is *Index (ui & obliqui)*
This some refer to *religious Wisdom*, but it belongs to all
sorts: Or,

Secondly, In the Will; for the affection enquires,
what is good, and what is evil. This *Wisdom* is two-
fold; *viz.*

I. Honest in respect of others. And

II. Profitable in respect of our selves. Hence

1. We come to know what things are truly good.

And

2. By what ways and means we may come to the
fruition, and enjoyment of those good things: because
otherwise our *Wisdom* avails us nothing.

SECONDLY, According to the *Object*, three
things are to be understood principally, in true *Philoso-*
phy; viz.

1. The world.

2. Our selves.

3. Our God.

¶ 1. *Wisdom* must teach us to understand the *world*; that
is, the occurrences and casualties thereof, and the men
themselves therein. Two things are here to be learnt,
viz.

First, To take heed of evil things; that is,

I. That we do no evil injury, or wrong unto any.

II. That we do not suffer any evil, or injury to be done
unto us by any. Here we must labour to know our ene-
mies, and how to avoid them; to fore-see evils and ca-
sualties, and to prevent them.

Secondly, To provide good things; and that

1. For our selves. And

2. For others: that is, we must know how to con-
verse profitably with others. This is a Moral virtue.

¶ 2. *Wisdom* must teach us to know our selves. Here also
are two things to be learnt.

1. What we are.

2. What things we want.

First, We must learn what we are; and that

1. In nature; *viz.*

1. Mortal in body, immortal in soul. And

2. Full of sin, and subject to the wrath of God for sin.

And

3. That

3. That we have a rebellious nature in us which is still alluring us unto that which is evil, *Rom. 7. 5. 23. 24.*

4. That we are so weak as we can neither,

I. Free our selves from Gods wrath. Not

II. Resist our corrupt lusts. Nor

III. Do any thing that good is.

2. We must learn, what we are *in grace*; and whether we be truly partakers thereof, or only dream so, *1sa. 29. 8.*

Secondly, We must learn, what things we want, *viz.*

I. We want not riches, *Prov. 30. 8.* nor honour, nor pleasure, *Luk. 16.* But

II. These three things we truly want:

1. God, his Love, and reconciliation unto him by Christ. This is our *Delphian sword*, *Rom. 8. 32.*

2. We want grace in our selves, *Psal. 143. 10. Colos. 3. 15.*

3. We want help, whereby we may both procure, and preserve for ever these two, *God and Grace*. Thus *Wisdom* must teach us, the *world* and *our selves*.

|| 3. *Wisdom* must teach our *God* unto us: this is the chief thing of all to be known and learnt. Now the *knowledge of God* is either,

I. *Practical* and experimental; of which by and by, Or,

2. *Theoretical*; this *knowledge* teacheth

I. What *God* is: now his nature is revealed in the Attributes of his power, vision, love, truth, justice, anger, immutability. And

II. What he requires and loves; as to obey his Law, to be holy, to turn unto him, to adhere unto him, &c. And

III. What he threatneth to bring upon the wicked, that we may learn to flee from the wrath to come, *Deut. 32. 29.* And

IV. What he promiseth to the godly, *viz.* grace and glory: that we may endeavour after these things.

¶ VII. Having shewed the *Acception, Derivation, Division, and Definition of Wisdom*, I now come to note some *distinctions* concerning it, *viz.*

First, Observe how *Wisdom* and *Prudence* are distinguished; namely,

I. Some say they are distinguished in *Objects*, because *Sapientia*, *Wisdom*, consists in *sciendo*, in knowing; but *Prudentia*, *Prudence*, consists, in *utendo*, *applicando*, in using and applying that which we know, unto the good, either of our souls or bodies. In this sence *Wisdom* respects the speculative part, and *Prudence* the practick.

II. Some say they differ in *modo acquirendi*, because *Wisdom* is infused, but *Prudence* is acquired: *Wisdom* is freely given by God, but *Prudence* is procured and obtained by industry, pains, experience and observation.

III. Some in a manner make them both one, saying, That *Prudence* stands in the enquiring after truth, but *Wisdom* in the acquiring of truth. *Ha dua virtutes (veritatem prudenter quarere, & sapienter invenire) ita sibi implicatae sunt, & unita, ut una sine altera esse non possit.* *Prosp. de vita contempl. cap. 29. & Canisius 592.* These two virtues (*prudently to seek after truth, and wisely to find it out*) are so involved one in another, and so close knit one to another, that the one cannot be without the other.

Secondly, Observe how *Wisdom* and *Policy* differ: namely, *Wisdom* makes a man constantly keep the high-road way of Justice and Judgement, doing every thing upon Scripture grounds and rules: *Policy* directs men, when need is, to turn into odd by-paths, sometimes using the help of the *Foxes skin*, and sometimes of the *Lions paw*.

Thirdly, Observe how *Wisdom* and *Philosophy* differ: namely thus, as money and covetousness differ, that the one desireth, the other is desired; so *Wisdom* and *Philosophy* differ: for *that* is the reward and effect of *this*; and *this* cometh, and *that* is come unto.

Fourthly, Observe how *Natural* and *Spiritual Wisdom* differ: namely, in the very foundations. For

I. *Natural Wisdom* is built upon Reason and Judgement, and our own understanding. But

II. *Spiritual Wisdom* is founded upon the Word and Will of God: and therefore

1. *Spiritual Wisdom* is commanded and commended; *Dent. 4. 6. Acts 6. 5. and 1 Cor. 2. 6. and 12. 18. Ephes. 1. 8. 17.* And

2. *Worldly Wisdom* is sometimes permitted, and sometimes praised. *Solomon* was wise naturally, *Joseph* politically,

fitickly, and both commendably, 1 *King*. 2.6. Note here, that this *natural* or *worldly wisdom* is twofold; lawful and unlawful; and these two differ not, *Re, vel natura*, indeed, or in the very nature or essence of them, but only *Ratione*, in subjection to the will of God: and therefore if

I. It be subject to the Law or Will of God, as a handmaid thereunto, it is good, 2 *Cor*. 10.5. And

II. If it will not be subject to the word and will of God, it is evil. Wherefore *Humane Wisdom* is a lett unto faith, and a hinderer of regeneration, because it is very difficultly subjected to the Word and Will of God. For

1. It is not subject to the Law of God, neither indeed can be, *Rom*. 8.7. And

2. It contemns and despises Religion; and that either

I. Because it is but foolishness, 1 *Cor*. 1.18, 21. and 2. 14. Or,

II. Because it is an abject thing, or a thing below him, and too base for him to stoop unto, because he is wiser than the simple Gospel.

Fifthly, Observe how *Wis* and *Wisdom* differ: namely, *Wis* is rather a quality, or faculty infused, showing it self in childhood; *Wisdom* is a quality, or faculty acquired, by learning, observation, time, experience, and the like; and shows it self most in age, and ripe years.

Sixthly, Observe how *Sapientia* & *Intellectus*, *Wisdom* and *Understanding* differ: namely, *Bonaventure*, d. 35. l. 3. saith,

I. *Intellectus ad solum intellectum pertinet*, &c. the understanding belongs only to the understanding, but *Wisdom* belongs both to the understanding, and the affections.

II. *Quia Sapientia est cognitio, & amor Dei*, &c. because *Wisdom* is the knowledge and love of God, according to certain conditions proper and peculiar to him; but the *Understanding* according to some conditions common to God and the creature.

Seventhly, Observe, because it is said of Christ, *Isa*. 11. 2, 3. The Spirit of the Lord shall rest upon the flower of *Isai*, the spirit of wisdom and understanding, the spirit of counsel and

Strength, the spirit of knowledge, and of the fear of the Lords it may therefore be demanded,

How do *Wisdom*, *Understanding*, and *knowledge* differ?

Ans. 1. The Master of the sentences, lib. 3. dist. 35. from *Augustin*, distinguisheth them thus.

I. *Sapientia*, *Wisdom*, is referred to the contemplation, and delectation of the eternal truth only.

II. *Intelligentia*, *Understanding*, is referred to the speculation of the Creator, and the invisible creatures.

III. *Scientia*, *Knowledge*, is referred to the right administration of temporal things, and to a good conversation among wicked men. *Musculus in hunc locum* takes exception against this.

Ans. 2. We may safely thus expound, *Isa.* 11, 2, 3.

1. *Wisdom*, is in respect of things divine.

2. *Understanding*, of the first principles.

3. *Sciences*, of conclusions.

4. *Counsel*, of things to be done.

5. *Fear*, maketh men decline from that which is evil, And

6. *Strength*, confirmeth them to overcome the difficulties wherewith well-doing is beset. So then, seeing the Spirit of God, who is the giver of all these virtues, is promised to rest on our Saviour Christ, we may undoubtedly resolve, that there is no virtue pertaining to Man (neither including in it imperfection, as Faith and Hope, nor presupposing imperfection in him who hath it, as Repentance, which presupposeth the penitent to be a sinner) but it was found in Christ's humane Nature, and reasonable Soul, and that (in regard of the habits) even from the very moment of his incarnation.

Eightly, Observe, because *Solomons* prays, 2 *Chron.* 1. 10. Give me now wisdom and knowledge, that I may go in and out before this people; it may be asked, What difference is there between *Wisdom* and *Knowledge*? Or, how do *Sapientia* & *Scientia*, *Sapience* and *Science*, *Wisdom* and *Knowledge* differ.

Ans. 1. *Wisdom* is the knowledge of divine things, but *Science* of humane. Hence *Augustin.* sup. 1 *Cor.* 12. faith, *Sapientia est in contemplatione aeternorum; Scientia vero in occupatione temporalium*: and lib. de *Trinit.* *Hac est Sapientia & Scientia recta distinctio, ut ad Sapientiam pertineat aeternum*

narum rerum cognitio intellectualis, ad Scientiam vero temporalium rerum cognitio rationalis.

Ans. 2. Knowledge directs us to see, what is to be done, and what not to be done : but *Wisdom* directs us, how to do things duly, conveniently, and fitly. Or, Knowledge is of generals, *Wisdom* of particulars.

Ans. 3. Aristotle saith, *Scientia à diligentia, Sapientia à Deo*; Science is had by diligence : but *Wisdom* and *Prudence* comes from God.

Ans. 4. They may in 2 *Chron.* 1. 10. both signifie, the spirit of direction, for the governing of the Common Wealth.

Ans. 5. *Scientia*, Knowledge, or as Tremellius reads it; *Notitia*, is the understanding of the Laws, what is equitable and just, and of the duty of Magistrates, both subordinate and supream. For it behoves Magistrates to study and endeavour to know the Laws by which they should govern, 1 *Sam.* 10. 25. and 2 *Chron.* 23. 11. *Deut.* 11. 18. Or. Nations are not to be governed *Ad placitum*, as Magistrates please or list; but according to the Laws of the Land : and therefore it is necessary, that they should know those Laws. Hence some eminent Lawyers have written abbreviations of the Statutes; yea hence young Gentlemen are brought up at the Inns of Court and Chancery, that in some way or other, they may be serviceable to the Nation, and useful in their generation.

Ans. 6. *Sapientia*, *Wisdom*, in 2 *Chron.* 1. 10. signifies *Prudence*, *Moderation* and *Discretion* in governing. For

I. There is much variety in governing, and in the administration of justice : there is much difference of men; much diversity of causes; several degrees of sin; and the Magistrate himself must not be always of the same disposition and temper, nor carry himself alike to all; but should be more mild and gentle to some, more rigid and severe to others.

II. Magistrates being exposed to the eyes of all men, like a City set upon a Hill, must needs suffer much disgrace, and reproach, if they lack moderation, discretion and wisdom in governing. And

III. The danger is great both to Magistrates and People,

for those to be destitute of *Wisdom* to govern: for if they fail therein, the Common-wealth falls with them. *Plato* knowing very well, that no humane government could be established, without that *Wisdom* and *Knowledge* which *Solomon* prayed for, said, Common-wealths shall be well and happily governed, when they are governed by wise and learned men; or by those who employ their studies to *wisdom*. Hence we find in Histories, that many ancient Common-wealths, were never in a more happy, safe, peaceable and prosperous state, than when they were governed by the *Philosophers* themselves, and did receive their Laws and Ordinances by their means, or from them; as the *Minylenians* did from *Pistacus*; the *Cretenians* from *Pythagoras*; the *Egyptians* from *Mercury* or *Osiris*; the *Bractiens* from *Zoroastes*; the *Persians* from *Oramasus*; the *Carthagenians* from *Cavemundus*; the *Athenians* from *Solon*; the *Scythians* from *Zamolxis*; the *Cretensians* from *Minos*; the *Lacedemonians* from *Licurgus*; the *Romans* from *Numa Pompilius*; the *Greeks* from *Orpheus*; and the *Hebrews* from *Moses* and *Aaron*. History teacheth abundantly, that many Emperours and Kings, who have been eminent for *Wisdom*, Understanding and Learning, did themselves usually minister justice to every man, and did exercise the place of a judge in their own proper person. Of this number were *Augustus Caesar*, *Vespasian*, *Domitian*, *Aurelius Victor*, *Marcus Aurelius*, *Trajan*, *Justinian*, *Antonius*, *Saracula*, *Frederick*, and many others. Thus much for the differences concerning *Wisdom*.

¶ VIII. Observe that *wisdom* may be compared to these four things.

I To a *Serpent*, *Matth.* 10. 16. (*Be wise as serpents*) for as a *serpent* when he is within the danger of man, above all parts of his body keepeth his head from blows, which he doth either, by gathering his body into a circle, or hiding it in a hole, suffering his other parts to be beaten: so if any persecution happen unto us, *Wisdom* teacheth us to hide our Head *Christ*, that taking the blows upon our selves; we may safe-guard the faith received of him, by the loss, if need be, of our bodies, *Hilar.* in *Matth.* *Epiphanius*, *heres.* 3. saith, The *wisdom* of the *serpent* is seen in two things; In defending his head, with yielding his body to strokes; and in his drinking: for when thirst oppresses

oppresses him, and he goeth to drink, he doth not take his poison with him, but leaveth it in his Den: thus our *Wisdom* should be, in time of persecution and temptation, rather to deliver to the sword and fire all that we have, than to hazard and endanger our head, that is, to deny Christ. And when we go to the place of publick Worship, or to prayer, or to receive the holy Mysteries, we must not carry with us, in our cogitations and minds, maliciousness, envy, lust, or any evil whatsoever.

II. *Wisdom* may be compared to the *Sun*, or to the *Light*; for as the *Sun* is the eye and soul of nature, by which all things are discerned, begot, nourished, encreased and cherished; so is *Wisdom* in the world, as *Politian* saith, in *Lamia*. See *Eccles.* 2. 12, 13.

III. *Wisdom* may be compared to the stone, called by the Lapidaries *Corneolum*, which being hanged about the neck, or worn on the finger, doth help in disputation, doth mitigate wrath, and doth stay a flux of blood: *F. Johan. a. S. Gemin.* For thus, *Wisdom* doth profit in disputation to find out the truth, to repress anger, and to stay our proneness and readiness to sin.

IV. *Wisdom* may be compared to the herb *Amomum*; for as that herb is powerful against the stings of *Scorpions*, doth refresh the eyes, and assuage the pain of the entrails; So *Wisdom* doth profligate the deceits of Hereticks, doth comfort the eyes of the mind, and in grief doth cheer the sad heart. Thus much for the *Doctrinal part of Wisdom in general*.

¶ II. In the *Practical Part*, we have some things to observe, or consider of by way of *Reprehension*, some by way of *Instruction*, and some by way of *Exhortation*.

¶ I. In regard of *Wisdom* and *Prudence* sixteen sort of Persons are to blame; as

1. Those who are not wise for themselves. *Parum sapit qui sibi non sapit.*

2. Those who esteem not wise sentences, although they nearly concern them. *Simonides* being at a banquet with *Pausanias*, he desired him to utter some precepts of *Wisdom*; whereat he laughing, said, *Remember thou art a man*; which saying he then slighted, but afterwards in his misery, with great sorrow remembered. *Theophrast.*

2. Those

3. Those who neglect *wisdom* and *wise sayings*, when they once reflect upon them. The report, saith *Aristippus*, of *Wisdom* and *Vertue*, is good in a Tyrants opinion, so long as he thinketh, that nothing which is spoken or done, be repugnant to his affections, and lust; for like a sick man, he judgeth and esteemeth nothing good, which agreeth not with the scent and taste of his own loathsome appetite.

4. Those who being *wise* in the Theory, give evil example in practice. *Marcus Aurelius* saith, A *wise man* meriteth more punishment for a light deed done openly, than a secret murder. As dead *flies* cause to stink and putrifie the Oyntment of the *Apothecary*; so doth a little folly him who is in estimation for *Wisdom*. *Eccles. 10. 1.* Many are *wise* doctrinally than practically. *Sol non omnes, quibus lucet, etiam calefacit: sic sapientia multos, quos docet quid sit faciendum, non continet etiam accendit ad faciendum. Aliud est multas divitias scire, aliud est possidere; nec notitia divitem facit, sed possessio.* *Bern. serm. 31. in Cantis.* As the *Sun* shines upon many whom it doth not warm, so *Wisdom* shews many what is to be done, whom she does not enflame with a desire of doing. As it is one thing to know what money is, and another to possess it; and as the knowledge of money doth not make a man rich, but the possession thereof; so the knowledge of *wisdom* doth not make a *wise man*, but the practice of the rules thereof.

5. Those are to blame, who rather desire to seem *wise*, than to be so; whereas it is much better to be *wise* indeed, than only to seem so.

6. Those who hold, *Fato Prudentia minor*, That *Prudence* is inferiour to *Fate*; whereas, *Sapiens dominabitur astris*, *Wise men* rule the Stars; and, *Nullum numen abest si sit Prudentia*; *Fortune* hath no power over *Wisdom*; that is, those who look to the first causes, seeing the Providence of God in all things, and acknowledging his hands in the least dispensations, ascribe nothing at all either to *Fate* or *Fortune*.

7. Those are to blame who colour wickedness with the name of *Wisdom*. The *Italians* unable to excuse the great faults, treacheries, cowardise, and dissimulation of their Nations, go about to colour their villanies, with the name

name of *Italian Prudence*. As the rude Poet *Cherillus* had nothing to be noted in his Verses, but only the name of *Alexander*; or that rural Painter *Dareus* any thing to cover his deformed *Ape*, but a white curtain; so many have nothing to shadow their shameless wickedness, but a shew of humane *Wisdom*.

8. Those are here faulty, who are much *wiser* in other mens matters, than in their own. As some cannot see things which are very near them, but can well discern those things which are further off: so some men are more *wise* in the affairs of others, than in the things belonging unto themselves.

9. Those are blame-worthy who complain of *Wisdom*. When *Tully* saw all publique events to make against him, he complained, *O turpem senectutem, O me nunquam sapientem!* I would I had never lived to be old, I would I had never known what *Wisdom* meant.

10. Those are to blame who are *wise* to do evil, *Jerem.* 4.22. And

11. Those who glory in their *Wisdom*, *Jer.* 9.23.

12. Those who oppress and tyrannize over others, through presumption of their own *wisdom*, *Isa.* 47.10. or, who trust so much to their *wisdom*, that thereby they are emboldened to injure others. And

13. Those who despise *wisdom* coming from a poor person, *Eccles.* 9.16. And

14. Those who think, as *Solomon* did, to keep their *wisdom*, though they follow unlawful pleasures, *Eccles.* 2.3.9. And

15. Those who wholly imploy and exercise their *wisdom* in finding out things, tending more to pleasure than profit, as *Solomon* for some time did, *Eccles.* 1.16, 17.

16. Lastly, they are faulty, who inquire after divine truths by humane means, as *1 Cor.* 1. 22. *The Greeks seek after Wisdom*; that is, they look for, and hang upon reasons and arguments, such as humane *wisdom* does afford, to persuade them of the truth of the Gospel, which all men ought to believe simply, because of God who speaks it, without argumentation or humane persuasion.

¶ II. The *Lessons* to be learn'd from, concerning, or in regard of *Wisdom*, are either *negative* or *affirmative*.

1. The

I. The *negative Lessons* are these three :

1. That it is no true *Wisdom* which is without practice ; for as a hand is no part of a man, except it can do the office of the hand ; so *Wisdom* is no part of a *Wise man*, except it be employed as it should. And

2. That there is no *wisdom* or understanding against the Lord, *Prov.* 21.30. And

3. That there is no *Wisdom* in the grave, *Eccles.* 9.10.

II. The *affirmative Lessons* are these nine.

First, We may learn, that in the multitude of *Wisdom* there is much grief, *Eccles.* 1.18. For

I. The fuller of *wisdom* any man is, or the greater measure of *wisdom* any man hath, the more severe, solemn, and enclined to grief, and melancholy he is. And

II. The *wiser* any man is, the more causes he hath of grief and anger : as he who daily sees many unworthy things which he cannot amend. And

III. The more perfectly any knows, by the *wisdom* of God, how evil the things of this life are, and how good the things of the life to come ; the more he grieves to be subject to those present calamities, and to be so long absent from these joys.

Secondly, We may learn, that we should be *wise* unto two things, *viz.*

I. Unto *Sanctification* ; or, to that which is good, *Rom.* 16.29. that is, we must labour to be so furnished with knowledge and *wisdom*, that we may embrace good, eschew evil, and beware of the deceit of false Prophets. And

II. Unto *Salvation*, *2 Tim.* 3. 15. that is, we must labour for such a measure of spiritual *Wisdom*, that we may behold and know Jesus to be the Christ, and our Saviour, *Joh.* 17. 3.

Thirdly, We may learn, that the heart is the seat of true *wisdom* ; whence prudent men are called, *wise* in heart, *Prov.* 14.22. and 16.21. and 23.15. And

Fourthly, That they are most miserable, who are destitute of *wisdom*, *Joh.* 4.21. *Prov.* 10.21. And

Fifthly. That those who despise *wisdom* are fools, *Prov.* 1.7. And

Sixthly, That *Wisdom* cannot be acquired or obtained, without much sweat and labour, *Prov.* 2.4,5. *Eccles.* 7.17. and

and 11.6. Hence those who encrease *wisdom* encrease sorrow, *Eccles.* 1.8. that is, *Wisdom* and Knowledge cannot be come by, without great pain of body and mind; for when a man hath attained to the highest step of *Wisdom* and Knowledge, yet is not his mind contented.

Seventhly, We may learn, that many moral *wise men* have been entangled in *Cupid's* snares. *Gratian* was in love with *Tamira*; *Solon* with a *Grecian*; *Pittacus* left his own wife, and was in love with a bond-woman, which he brought from the wars; *Periander*, Prince of *Achaia*, and chief Philosopher of *Greece*, at the perswasion of his Concubine, slew his own wife; *Anacharsis* the Philosopher, loved so dearly a woman of *Thebes*, that he taught Philosophy unto her; *Archytus Tarentinus*, the Master of *Plato*, and Scholar of *Pythagoras*, busied his mind more to invent the Art of Love, than to employ it in Vertue and Learning; and *Gorgias Leontinus*, who in his time was eminent for Learning, had more Concubines in his house, than Books in his study.

Eightly, We may learn, that *Wisdom* is good with an inheritance, *Eccles.* 7. 13, 14. For the understanding of this observe, that there are four sorts of men in the world, viz.

I. Some have neither riches nor *wisdom*: these are the worst of the four.

II. Some have riches without *wisdom*: these are next to the worst.

III. Some have *wisdom* without riches: these are better than the former.

IV. Some have both *wisdom* and riches: these are the best of all, and the persons which *Solomon* there speaks of.

Ninthly, we may learn, that it is lawful for us, to gather *Wisdom* from the *Heathens*: or, the *Books* and *Writings* of the *Heathens* are meet and fitting to be read, for the attaining unto *Wisdom*. Three thing are objected against this, viz.

Obj. 1. The *Scriptures* alone are sufficient unto salvation; what need have we then of foreign help?

2. St. Paul, *Colos.* 2. 8. seemeth to condemn Philosophy: Beware lest any deceive you through Philosophy.

3. *Julian*

3. *Julian* the Apostate thus objected, *Cur abhorrent Christiani à sacrificiis Gentilium, cum non abhorrent à libris eorum?* Why do *Christians* abhor the *Heathens* sacrifices, seeing they do not abhor the *Heathens* writings?

Ans. 1. The *Scriptures* are indeed alone sufficient for such things as belong unto salvation, neither to any such end do *Christians* crave help from the *Heathens*; but they use them only as supplies, concerning things belonging unto this life: therefore as *Kings* and *Princes* use the service of *Artificers*, *Husband-men* and *Cooks* for inferiour services; so it is not unbecoming a *Christian*, to make use of the *Gentiles* inventions.

Ans. 2. *St. Paul* doth not simply condemn *Philosophy*, as that which consisteth of *Physical*, *Moral*, or *Political* principles and observations; but he speaketh against that erroneous part of *Philosophy*, and vain speculation, as in the adoration of *Angels*, and such like; and the *Apostle* expoundeth himself in the next words, saying, *Let no man spoil you through Philosophy and vain deceit.*

Ans. 3. There is not the like reason between the writings and the sacrifices of the *Heathens*; for their *Books* may be read without hurt, seeing in the reading of them one may chuse the good, and refuse the evil: but their sacrifices are altogether evil and idolatrous: and yet the things in themselves, which they offer in Sacrifice, the abuse set apart, *Christians* abhor not, as *Wine*, bread or flesh, for they are the good creatures of God: but the abuse of them to most filthy idolatry, we abhor and condemn.

Ans. 4. Notwithstanding therefore whatsoever is, or can be objected, there is a lawful and commendable use of humane Arts and Learning among *Christians*; like as *Moses* made use of the *Egyptian*, and *Daniel* of the *Chaldean* Learning, and *St. Paul* in his Writings of the sayings of *Heathen Poets*. A poor man finding the tag of a point, and putting it into his pocket, one asked him, What he could do with it? He answered, What I find all the year (be it never so little) I lay it up at home till the years end; and then with all together, I every New-years day add a dish to my Cupboard. Thus he who from every thing that occurs, and from every *Book* that he reads, collects something, as the *Bee* from every *Herb* and *Flower* gathers

gathers Honey, shall in time get a treasury of *wisdom*.

¶ III. Observe, that the *Duties* required of us in regard of *Wisdom*, are either *Negative* or *Affirmative*.

FIRST, The *Negative* duties are these five.

First, We must not glory in *wisdom* though we be *wise*, *Jer.9.23.* or, we must not vaunt, brag and boast of our own *wisdom*, *Isa.10.13.* Because the Lord will visit such in judgement, and the fiery indignation. *Ibid.*

Secondly, We must not restrain *Wisdom* to our selves; or, think our selves only *wise*, *Job 15.8.*

Thirdly, We must not use our *Wisdom* principally, for the raising or enriching of our selves, *Prov.23.4.*

Fourthly, We must not be conceited of our own *wisdom*; or, be wise in our own eyes, *Prov.3.7. Rom.12.16.* and that for these five reasons.

1. Because God hath denounced a woe against all such, *Isa.5.21.*

2. Because that is the way to become a fool, *Rom.1.22.*

3. Because such *wisdom* is foolishness, *1 Cor. 3.18,19.*

4. Because there is more hope of a fool, than of such an one, *Prov.26.12.* And

5. Because the Lord knoweth, that the thoughts of such *wise men* are vain, *1 Cor.3.18.20.*

Fifthly, We must not lean to our own *wisdom*, *Prov. 3.5* and that for these three reasons.

1. Because many err, when they think they walk right; many sin when they think they do no harm. The Princes of *Pharaoh* thought it was no hurt to commend *Sarah* unto their Lord, and yet God plagued them for it, *Gen.12.15.17.* *Abimelech* thought that he did no evil in taking of *Sarah*, but yet the Lord threatens him for it, *Gen.20.2.3.* Other examples we may see hereof in these places, *1 Sam.13.9.* and *15.13.* and *2 Sam. 6. 6,7.* Yea certainly divers observe sundry superstitious customs, who think they do well in so doing. Many think scurrilous words to be honest jests: Many think that lawful recreations may be followed, as men follow their callings; and that there is no hurt in them, although they spend too much time therein, yea are thereby often moved unto anger and oaths. And there-

therefore seeing it is so usual for men to sin, when they think they sin not, we should not rely too much upon our own opinions. And

II. Sathan will not suffer us to see our errors, until we are gone so far that we cannot return. As the bullet out of the piece kills before the crack admonishes; so Sathan possessing the mind, doth not open the eyes to behold danger, till the soul be slain. As a man in shipwreck being asleep, is not awakened from his sleep, till he be cast out of the Ship into the Sea; so man possessed by Sathan, and sleeping in sin, is not awakened (if the devil can hinder it) until he be brought to utter destruction. And therefore we must not be too obstinate in our own ways and opinions, lest we be but deluded by Sathan, and hoodwinked in a wrong way. And

III. We should be very cautelous and circumspect in our ways and works, and not rely too much upon self-conceits; because, as in a wilderness there is but one true way, and many false; or, as in a mans body, there is but one health, and many sicknesses; so in the soul, there be many ways of errors, and but one of truth. For there are sins

I. Both

1. Of the right hand; as heresie, superstition, blind-zeal, and the like. And

2. Of the left-hand; as atheism, prophaneness, impurity, injustice, intemperance, and the like.

II. There are sins both

1. Internal, of the heart. And

2. External, of the tongue and life.

III. There are sins both

1. Of omission, and neglect of our duty. And

2. Of commission, doing what we should not.

IV. There are sins both

1. Circumstantial, as the occasions and appearances of evil. And

2. Substantial, as the breach of any Precept of the Moral Law.

SECONDL Y, The *Affirmative duties* required of us in regard of *Wisdom*, are many: as

First, To deplore our want, and bewail our weakness of *Wisdom*, as, *Prov.* 30. 3. *Agur* with grief saith, *I have*

not learned Wisdom, nor attained to the knowledge of holy things.

Secondly, It is our duty, or required of us, to acknowledge, that all singular Wisdom comes from the Lord, Dan. 2. 20, 21, 23. And

Thirdly, to pray unto God for it, *Jam. 1. 5.* And

Fourthly, to hear the Call, and obey the Commands of Wisdom, *Prov. 20. 1. &c.* and 5. 1. and 8. 1. and 2. 2. and 3. 21. and 22. 17.

Fifthly, It is our duty, or required of us to prize Wisdom, as *Prov. 7. 4.* Say unto Wisdom thou art my Sister, and call Understanding thy Kinswoman. And

Sixthly, To acknowledge, that it is better to follow Wisdom, than our own corrupt affections: as *Eccles. 2. 11, 13.* I turned to behold Wisdom, and madness, and folly: then I saw that there was more profit in Wisdom than in folly: as light is more excellent than darkness.

Seventhly, It is our duty to seek Wisdom: as *Prov. 2. 4, 5.* If thou seekest Wisdom as Silver, and searchest for her as treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God. Note here, before Solomon exhorts any particularly, in that Book of the Proverbs, he lays down three generals, viz.

I. The scope of the whole Book, to wit, to teach or give Wisdom unto men, *Chap. 1. 2. 3. 4.*

II. He removes two Remoraes out of the way, viz.

1. False Wisdom, which is placed in rapine and fraud: *Chap. 1. 10. &c.*

2. The contempt of true Wisdom: *Chap. 1. 20. &c.*

III. He shews the benefit and profit of true Wisdom: and that in two things: viz.

1. It leads unto good things: *Chap. 2. 1. to 11.*

2. It frees from evil things: *Chap. 2. 12. &c.*

IV. Then he adds exhortations and arguments: *Chap. 3. &c.*

The place above mentioned, *Prov. 2. 4, 5.* is in the number of those things, unto which Wisdom leads; and therein two things are considerable: viz.

I. A Condition, wherein three things are laid down: viz.

1. The Subject, *Wisdom.*

2. The excellency of this Wisdom: it is a treasure.

And

D

3. The

3. The pains we must take for the finding of this treasure; we must call, cry, dig, and search for it. Then

II. We have there a *double promise*, viz.

1. We shall understand the fear of the Lord.

2. We shall find the knowledge of God.

Quest. What *Wisdom*, Understanding and Knowledge doth Solomon there exhort us to seek and search for?

Ans. 1. There is a *Wisdom* which is false, feigned and in opinion only; and there is a true *Wisdom*. Now feigned *Wisdom* is not *Wisdom*, but a double folly.

Ans. 2. There is a good *Wisdom*, and a *Wisdom* which is evil and worldly. Now, the evil is not *Wisdom*, but foolish craft, because it deceives none so much as a mans self; as the *Legend* is of *Lycas* the Usurer, who was enjoined by his *Confessor*, to set a barrel by him, and for one year, to put a little stone thereinto every time he cozened, deceived, or wronged: and at the years end breaking open the barrel, to see how many stones were therein, he found only one great one: of which accident his *Confessor* made this interpretation: Thou thinkest oh *Lycas*, that thou deceivest many, now thou findest, that thou deceivest but one, and that is thy self.

Ans. 3. There is a *Philosophical* and *Humane* *Wisdom*, and there is a *Divine*. These are *Species* of the same *Genus*: or rather, the *Philosophical* *Wisdom* (as it is right) is a member of the *Divine*.

Ans. 4. I speak here of that true *Wisdom* in general, which is the way unto the knowledge of God.

Eighthly, It is our duty, or required of us, to praise God for any measure or degree of good *Wisdom*, or knowledge which we have: for when we have attained to some degree thereof, we must take heed that our *Wisdom* turn not like the waters of *Jordan*, which run into the dead Sea; but that it may be like those waters which come from the Sea, and return to the Sea again; that is, our *Wisdom* must return to the praise of him who gave it.

Ninthly, It is our duty, or required of us to labour and endeavour to be *Wise*: or, to apply our hearts unto *Wisdom*: *Psal.* 90. 12. or to labour to know it both dogmatically and practically. *Prov.* 1. 2. and 4. 5. 7. and 18. 1. and 23. 23. *Eccles.* 7. 27. *Euclides* of *Megara* desirous to hear the *Wisdom*

Wisdom of Socrates, who read Philosophy at Athens, between which two Cities there was such mortal enmity, that no Citizen of the one durst be seen in the other, without great danger, disguised himself like a woman, for the love of *Wisdom*, and so heard *Socrates*. Thus he made good, what *Plutarch* saith, That as he who extremely hungrcth and thirsteth, can by no means be pulled from his victuals, till he hath satisfied his appetite; so all other things are to be neglected of him, who thirsteth after *Wisdom*; because *he who is wise, is wise for himself*. *Prov.* 9. 12. that is, he may and should make use of his *Wisdom*; not for others only, but for the right direction also of his own ways: or, he who is wise, will endeavour to apply his *Wisdom* for his own good and benefit. And therefore *Bernard* so heartily wishes and desires, that men were *wise*, seeing nothing is more profitable for them than *Wisdom*; *O utinam sapires, & intelligeres, ac novissima provideres: sapires quæ Dei sunt, intelligeres quæ mundi sunt, provideres quæ inferni sunt: profectò inferna horreret, superna appeteret, quæ ad manus sunt contemneret. Bern. in quadam Ep.*

Tenthly, We must learn *Wisdom* from others, other things, and other creatures.

I. We must labour to be *wise* by others: for by another's faults, *wise men* correct their own offences. *Felicitèr sapit qui alieno periculo sapit. Plaut.*

II. We must labour to be *wise* by passed perils: for as *skar* doth warn us to take heed of a wound: so *Prudence* in the consideration and memory of passed dangers, doth make us more wary and cautelous.

III. We must learn *Wisdom* from the creatures; e.g. *Harts*, when they feel themselves wounded, do run to the herb *Distannum*, and presently the arrow falleth out: *Bears*, because their eyes often grow dim, thrust their heads into *Bee-hives*, that being stung till the blood follow, the grossness of the humor may be purged: the *Lizard* being to fight with the *Serpent*, placeth himself not far from a certain herb, and as often as he perceiveth himself to be wounded by the *Serpent*, so often he runneth to the herb, and presently returns to the combat as whole as a *Fish*: the *Fox* cureth himself with the juice of the *Pine tree*: the *Tortoise* having eaten the flesh of a *Viper*, avoideth the hurt of poison by

eating wild *Margerom*: the *Serpent* doth cure his eyes by feeding on *Fennel*: the *Hedg-hog* maketh two holes in his cave, the one towards the North, the other towards the South, and when the North Wind blows, he stoppeth the hole, and looketh to the South, and when the South Wind bloweth, he openeth his hole towards the North. Thus *Man* being a rational creature should by *Wisdom* learn to foresee things to come; to know what is hurtful for him, that he may prevent and avoid it, and what is good for him, that he may seek and enquire after it.

Eleventhly, and Lastly, It is our duty, or required of us to moderate and regulate our *Wisdom* according to these four rules.

Rule I. Be wise unto that which is good, *Rom.* 16. 19. or, be wise in Christ, *1 Cor.* 4. 10.

Rule II. We must do what we can, when we cannot do what we would; the prudential part of a man being to do as well as he may. *Palinurus* in *Virgil*, (*Aeneid. lib. 5.*) finding that he could not sail against the wind into *Italy*, steered his course by the approbation of *Aeneas* into *Sicily*. Thus it is a great point of *Wisdom*, and the prudential part of a man, when he cannot sail by a fair wind where he would, yea should, to tack about and sayl by a side-wind, or at least to cast anchor where he with most safety may; however to strike sail, rather than to perish in the storm, and to sit down contented with what he can do, when he cannot do what otherwise he would. — *Quò fata trahunt, retrahuntque sequimur. Virgil.*

Rule III. Be wise according to sobriety. As God appointed the *Jews* a measure, how much *Manna* they might gather, so *S. Paul* appointed the *Romans* a measure, how much *Wisdom* they might gather, let every man understand according to sobriety. *Rom.* 12. 3. that is, we must think of our selves, and our gifts modestly, not using our gifts proudly with disdain of others, but humbly considering, whence we have our gifts, to what end, that we must give account of them, and that they are very imperfect. The *Jewish* measure of *Manna* was as much as an *Omer* would hold, what they gathered over turned into *Worms* and putrefaction. Thus the *Wisdom* which men gather beyond *sobriety* doth no good, but puff them up and corrupt

rupt them, and put them upon strains of *Machiavilian Policy*. *Wisdom* not well regulated, is like a dangerous knife in a mad-man's hand. Meat indigested for want of exercise, will rumble in the stomach; and *Wisdom* not ballast with *sobriety*, will elevate the brain: *Serpentine wisdom* and *Dove-like innocency* must go hand in hand together, or else we shall drown in our own *wisdom*, like a candle that is extinguished in its own tallow.

Rule IV. Live as *Wise men*, and *walk wisely*, *Ephes. 5. 15*. Two things are here note-worthy.

I. Why we must *walk wisely*; namely, *because he who walketh in his wisdom shall be delivered*, *Prov. 28. 26*.

II. What it is to *walk wisely*: namely,

1. To receive, and entertain the doctrine of salvation, which is the *wisdom* of God in a mystery, confuting the errors, & convincing the folly of all worldly *wise men*. And

2. To deny our selves, and our carnal *wisdom*, and reason, and to bring every thought in obedience to the Gospel. And

3. To account our selves strangers and pilgrims here upon earth, and so to use this world, as though we used it not. And

4. To know that we are not Lords of our Lands, wealth and goods, but only Stewards, to account for them; and therefore so to dispense and distribute them, that we make friends of unrighteous *Mammon*, that when it faileth us, they may receive us into everlasting habitations. And

5. To seek the Lord while he may be found, and not to defer our repentance from day to day. And

6. To be sure to provide for our eternal state, whatsoever becomes of our temporal; and to prefer the salvation of our soul, before the gaining of the whole world. And

7. To examine daily our spiritual estate, and to enform our selves truly how we stand in the Court of Heaven, whether in or out of Gods favour. And

8. To observe to what sins we are most subject; and where we are weakest, there continually to fortifie our selves against Sarans batteries. And

9. In all weighty occasions, especially such as concern our spiritual estate, to ask counsel of God, and take direction from his word. And

10. To consider the special works of Gods providence, in the carriage of the affairs of this world, and make use thereof to our selves. And

11. To meditate upon the Law of God all the days of our Life; and consider their blessed end who keep it with their whole heart; and their accursed death who transgress it. Thus we see, what *Duties* are required of us in regard of *Wisdom*. Now that we may be the better enabled, and more encouraged, to perform these *Duties*, four things are very considerable.

I. The Nature and Properties of *Wisdom* in general.

¶ 1.

II. The Marks and Signs of *Wisdom*. ¶ 2.

III. The Means to be used by us, if we find not these Signs in us. ¶ 3.

IV. The Benefits, Fruits and Effects, which by *wisdom* will redound unto us, if by those Means we obtain it, or attain unto it. ¶ 4.

¶ 1. The Properties of *Wisdom* are either Negative, or Affirmative.

+ 1. The Negative Properties of *wisdom* are these four.

I. It is not arrogant: *Pythagoras* would not be called *Sophum*, sed *Philosophum*, a wise man, but a Lover of *wisdom*. One bought a draught of Fish of certain Fishers in *Milefia*, whose hap was to take within their net a golden *Tripas*, which the Fishermen refused to give their Chapmen, saying, they bargained for fish. The matter was brought before the Magistrates, who were commanded by the Oracle, to give it to the wisest man; whereupon first it was given to *Thales*, he gave it to *Bias*, *Bias* to *Pitracus*, until it came to *Socrates*, who gave it to *Apollo*. *Valerius*. *Plato* in *Apolog.* relates the story thus, The Oracle commanding that the golden *Trivet* should be given to *Socrates*, as to the wisest man on earth, there being engraven on it, when it was found, *Sapienti*, Give to the wise, or the wisest man, The *Athenians* presented it to *Socrates*, who said *Revera solum Deus sapiens est*, if it must be given *Sapienti*, to one who is truly wise, then to *Apollo*, the God of *wisdom*, because he only is truly wise.

II. *Wisdom* is not polluted by pleasure: for as the wine called *Muroneum*, which *Homer* mentioneth, being mixed with twenty times so much water, keepeth his own strength;

strength; so true wisdom is not corrupted, nor lessened, by the honour, riches, or pleasures of this life.

III. *Wisdom* doth no evil; *Malum non facere*, is a true property of good wisdom. And

IV. So is also *Scandalum non dare*, so to live that we give no offence, neither to the *Jew*, nor to the *Gentile*, nor to the Church of God.

† 2. The *Affirmative Properties* of true wisdom are likewise four: viz.

First, true wisdom is very active: The *Lacedemonians* made the statue of *Apollo*, their god of wisdom, with four ears, and four hands, to shew, that wisdom should be much in hearing what she ought to do; and much in acting what she knew was to be done.

Secondly, true wisdom is like a *Mulberry-tree*. In some old *Medals* there is, as a *Hieroglyphick* of Wisdom, a *Mulberry-tree*, having a *Crane* upon his branches, and on the stock thereof a *Fannus* with two heads; to teach us, that a wise man, in a matter of wisdom proceedeth

I. Warily not rashly; like the *Mulberry-tree*, which is the last that blossometh, that her blooms may not be blasted with the nipping frosts. And

II. In watching as the *Cranes* do, who have always their Centinel. And

III. In casting their eye, both with *Prometheus*, upon what is to come, and with *Epimetheus*, upon what is past, like that *Italian King Fannus*.

Thirdly, another property of true wisdom is described, by *Ferdinand Duke of Bavaria*, who, to represent the nature of Wisdom, caused upon his coin to be engraven or stamped, *Prudence*, like a wise Virgin, seated on the back of a *Dolphin*, holding in her hand a balance with this *Motto*, *Cognosce, Elige, Matura*, Know, choose, execute quickly; that is,

1. The *Virgin* saith, You must know.

2. The *Balance*, You must ponder, and elect with mature deliberation. And

3. The *Dolphin* saith, You must set a seal upon your business by a prompt execution.

Fourthly, true wisdom is an excellent thing; and the excellency thereof may be discovered, or described, both generally and particularly.

I. In general; the Poets to declare the excellency of this virtue, feign *wisdom* to be a woman, and to be born of no mortal creature, but of *Jupiter* himself: whom *Painters* so set forth, that on what side soever any one beholding it did stand, whether before her, or behind her, he had a full sight of her. *Lipsius* saith, *Ut animam nisi anima non capis, sic sapientem nisi sapiens*: and this he borrowed from *Xenophon*, who describing the excellency of *wisdom* saith, There is nothing harder in this life, than to know a *wise man*: and his reason was this, because as nothing can take up the soul but the soul: so one *wise man* cannot be known but by another *wise man*. *Wisdom* is called *Origo virtutum*; the Queen of all other virtues; the salt of our lives; the sawce and lustre of our actions. *Prudence* is virtues eye, which beholding the haven, makes the *wise man* betimes to lay up his treasure in heaven.

II. The excellency of *wisdom* may particularly be held forth, or made out, either by the rule of contraries, or, by a direct draught.

1. *E contrario*, by the contrary; for as the eye without light can neither see it self, nor judge of any thing else; so the soul that lacketh *wisdom* is brute, and knoweth nothing.

2. The excellency of *wisdom* may directly be made out gradually; that is *Positively*, *Comparatively* and *Superlatively*.

FIRST, The excellency of *wisdom* doth *Positively* shew it self thus.

First, *Wisdom* is a good thing, so good that she her self makes her self to be beloved. As we do not approve the science of *Physicians* for the Art sake, but for the health it brings; so *wisdom*, which is the art of well living, would not be desired, if it effected nothing; but now it is deservedly desired, because it is, as it were, the work-mistress of all joy and delight, and the fountain of all felicity. Yea *wisdom* is not only good in her self, but also good to other; not to some few, but to all who possess and enjoy her, whether high or low, rich or poor. *Sapientia studium aequè pauperibus prodest, locupletibus aequè: Aequè neglectum pueris, senibusque nocebit. Lipsius. Omnibus sapientia, scientiaque nomen gratum est & dulce, & res ipsa non solum optata, sed etiam salutaris. Ascham. Non aliam putes*

putes esse sapientiam, nisi veritatem, in qua tenetur & cernitur summum bonum, nullo loco est, nusquam deest, foris admonet, intus docet, dementes in se omnes in melius commutat, à nullo in deterius commutatur. August. de lib. arb. Wisdom is so good, that she makes many good, none can make her evil.

Secondly, *Wisdom* is a most necessary thing, without which we neither profitably know what we have done, nor prudently what we should at present do, nor providently what we should do for the future. *Wisdom* brings to our memory what is past; *wisdom* teacheth us how to dispose of our affairs at present; *wisdom* maketh us to foresee things to come: therefore *Ad bene esse*, to our well-being, she is absolutely necessary.

Thirdly, the excellency of *wisdom* appears by her train attending her, or associates accompanying her; for she never goes alone, but is always honourably attended. *Seneca* saith, Upon true and perfect *wisdom*, wait continually these two hand-maids, Humility and Sobriety: and elsewhere the same Author saith, The *wise man* is temperate, the temperate man is constant, the constant man is a true and well tempered man, and he who is such is a blessed man.

SECONDLY, the excellency of *wisdom* doth thus Comparatively shew itself.

First, *Wisdom* is much better than *Nobility* of birth, because without *wisdom*, *nobility* is little worth. The ornaments of *wit* are much fairer than the badges of *nobility*; because *nobility* without *wisdom*, is but as a soul without a body; or as a painted fire, which beautifies and becomes the wall, but gives no heat to the beholder.

Secondly, *Wisdom* is better than *Strength*, *Eccles.* 7. 21. and 9. 15, 16, 18. *Seneca* saith, Power and might is in young men, but *wisdom* and *prudence* in the aged: as if he would say, old men can do more by their *wisdom*, than young men by their *strength*; and therefore in wars, old men and young, *wise men* and *strong* should be listed together. An *Emblematisist* (*Andreas Alciatus, lib. Embl. pag. 144.*) by an acute *Emblem* endeavours to show, how admirable and excellent a thing it is, for *wisdom* and *strength* to go hand in hand in war. His *Impress* or *Emblem* is, *Dionides* and *Ulysses*, two of the Grecian Worthies; the former

mer whereof he supposeth to be *wise*, politick and prudent, able to advise, counsel, contrive and manage a war; and the latter *strong*, couragious and bold; yea, able to atchieve any feazible enterprife, or exploit. His Word or *Motto* is, *Unum nihil, duos plurimum posse*, One is as good as none, but two can do much. The Emblem is expressed in these verses.

Viribus hic præstat, hic pollet acumine mentis,

Nec tamen alterius non eger alter ope :

Cùm duo conjuncti veniunt, victoria certa est.

When one is strong, the other very wise,

To help each other they must nor despise.

For when both Strength and Wit conjoined are,

Then crowned victory doth follow war.

Thus indeed, *Wisdom* and *Strength* are both necessary in war, but better is *wisdom* without *strength*, than *strength* without *Wisdom*. *Quintus Catulus* did his Countrey as much good by his *wisdom*, as *Cneius Pompeius* by his *valour*; for of small force is the war abroad, unless there be good advice at home. *Cicero*. The *Lacedemonians* made more account of an exploit done by policy, than by arms: therefore when their Caprains by their politick stratagems had overcome any, they sacrificed to their gods an *Ox*, but if by force, a *Cock*. Hence *Thucidides*, when *Archdamus* the *Lacedemonian* had overcome the *Arcadians*, and was highly applauded for his victory, said, *Præstantius erat, si illos prudentia quam viribus superâssemus*. *Plutarch. in Lac.* I had rather we had overcome them by *wisdom*, than by *strength*. That which mans *strength* cannot bring to pass, *wit* and policy will soon dispatch. If the stars of *Castor* and *Pollux* appear severally the one from the other, it portendeth ill hap, or a storm; but if they be seen jointly together, it prognosticateth good luck, or fair weather. Thus when *Strength* and *wisdom* concurr and meet together in an Army, it is a good *Omen*, and presage of good success; but if *might* be severed from *wisdom*, and *strength* lack *wit* and policy to rule it, it will then quickly overthrow it self.

Thirdly, *Wisdom* is better than the most precious earthly things: that is,

I. *Wisdom* is better than *riches*; for he who enjoyeth
wealth

wealth without wisdom, possesseth care for himself, envy for his neighbours, spurs for his enemies, a prey for thieves, travel for his person, anguish for his spirit, a scruple for his conscience, peril for his love, woe for his children, and a curse for his heirs; because although he knows how to gather, yet he wanteth skill to dispose what he hath gotten.

II. Wisdom is more precious than gold, *Prov. 16. 16.*

III. Yea than Pearls, *Job 28. 18.* And

IV. Than Rubies, *Prov. 8. 11.* Wisdom is better than precious stones; and all pleasures are not to be compared unto her: as Solomon thus comparatively praiseth wisdom; so doth Menander, saying, ἐν ἐστὶ σοφίας κτῆμα πρῶτον τι: there is no possession more precious than Wisdom; the sum whereof consists either in Actions or Sayings.

1. *Illā clara est sapientia, non quæ in verbis volat, sed quæ virtutibus constat. Greg. in mor.* To be conversant in and about, and to practise vertuous actions, is a special point of wisdom. *Prima Sapientia est vita laudabilis, & apud Deum pura mens, per quam puri puro junguntur, & sancti sancto sociantur. Nazianz. in Apolog.* The chiefest wisdom is an unblameable life, whereby pure minds are united to the most holy God.

2. *In lingua sapientia dignoscitur. Eccles. 4. 24.* By the speech Wisdom shall be known, and Learning by the word of the tongue: οὗτω παρ' ἀνδρῶν πρῶτον εὐρέθη λόγος. Menander. The speech is first found with every wise man.

THIRDLY, The excellency of Wisdom is Superlatively discovered thus.

I. Wisdom is a, or the principal thing, *Prov. 4. 7.*

II. Wisdom is the best of virtues: of all the gifts of God, Wisdom is most pure; she giveth goodness to good people, she pardoneth the wicked, she maketh the poor rich, the rich honourable, and such as unfeignedly embrace her, she maketh like unto God. *Hermes.* It was the saying of Bion, *Prudentiam tanto ceteris virtutibus antecellere, quanto ceteris sensibus præstaret visus, &c. Laert. li. 4. c. 7.* Wisdom as much excels the other virtues, as Sight excels the other senses. The eyes give light to the whole body; and there is no virtue without wisdom; How can the just man give to every one his own, except wisdom teach him what is due to every one? Yea wisdom preserves other virtues:

vertues from perishing. Thus much for the *Nature* and *Properties* of *Wisdom* in general.

¶ 2. The *Signs* of true *Wisdom* are either *Negative* or *Affirmative*.

First, The *Negative Signs* are these two;

I. To abstain from evil, *Job* 28. 28. *Prov.* 14. 16. And

2. Not to be proud, *Job* 12. 3. *Isa.* 10. 13. and 47. 10. and 1 *Tim.* 3. 6. The fool is proud of his self-conceited *wisdom*, but the true *wise man* is humble. For

I. He sees how many things are hid from his knowledge; as when the day is broken, or the Sun risen, the traveller sees how much ground he hath yet to go. Hence he grieves for his ignorance. And

II. He knows himself more and better. *Vera Sapientia non superbientes reddit, sed lamentantes. Greg.* True *Wisdom* makes not men proud for what they do know, but sorrowful for what they know not. *Quæ tollit lumen humilitatis non est vera Sapientia. Greg.* The less humility, the less *Wisdom*, *Jam.* 3. 17. *Eccles.* 8. 1. And therefore he who is proud of his knowledge is not truly *wise. Rom.* 12. 2, 3.

Secondly, The *Affirmative Signs* of true *wisdom* are these twelve.

I. A filial fear of God, *Job* 28. 28. *Prov.* 14. 6.

II. Good and gracious words seasoned with salt: for as the *Box-tree* hath always green leaves: so *wisdom* hath always grateful and acceptable words, *Prov.* 23. 9.

III. A knowledge of our want and ignorance. *Diogenes* was asked in a kind of scorn, What the reason was, why Philosophers haunted rich mens houses, and not rich men Philosophers studies? He answered, because the one knew what they wanted, not the other. *Socrates* being pronounced by the *Oracle of Delphos*, to be the *wisest man* in all *Greece*, put it modestly off thus: There is nothing in me to verifie the *Oracle*, save this, that I am not *wise*, and I know it: and others are unwise but ignorant thereof.

IV. To know our selves: it was the saying and golden sentence of *Plato*; τὸ αὐτὸν γινώσκειν, εἶναι σωφρονεῖν, to know a mans self is true *wisdom*; to be ignorant of a mans self is true foolishness.

V. To listen to counsel and instruction is a sign of *wisdom*. The French say, *Sage est celuy qui croit a qui bien l'admoneste*: wise is the man who believes him that gives him a good warning. And Solomon saith, *To listen to the counsel and instruction of the word of God, is wisdom*, Prov. 1. 5.

VI. Circumspection is also a sign of *wisdom*. *Argus* the son of *Aristo*, or *Aristor*, was feigned by the *Poets* to have an hundred eyes, thereby noting his great *wisdom* and circumspection. And

VII. Peace and quiet. *Seneca Epist. 59. ad Lucil.* saith, He may be termed, and is wise, who is replenished with joy, is glad, and moderate, who feelth no passion, but liveth equal with the gods. This is a *Stoical* error; but to labour as much as in us lies, to have peace with all men; to live quietly with our neighbours; and to endeavour after peace and tranquillity in our own hearts, is a sign of true *wisdom*. And

VIII. So is also Patience. The Emperor *Octavian* asking that learned Philosopher *Pisto*, wherein a man sheweth himself to be most *wise*? He answered, there is no greater proof to know a *wise man*, than if he be patient to suffer the ignorant: for in suffering an injury, the heart is more holpen by *wisdom*, than by knowledge. And

IX. Humility and lowliness. Mention was made before of the humility of *Socrates*; by whom, or whose example it evidently appears, that the most *wise* are the most humble; as the higher the Sun is, the lesser is the shadow, Prov. 11. 2. *With the lowly is wisdom*. And

X. Meekness and gentleness; as *Jam. 3. 13.* *Let him shew his works with meekness of wisdom*, that is, such *wisdom* as maketh meek, and is joined with meekness.

XI. A sure sign of *Wisdom* is, when all our Learning, Knowledge, Understanding, Prudence. Observation, Experience and the like, are all reduced to such a practice, as makes for the better ordering, squaring and directing of our lives and conversations. *Externa illa doctrinarum, sermonis, & linguarum sperno ego valde nisi cum prudentia quadam, & recta judicii norma conjuncta dirigantur ad usum vite. Lipsius.* He only is to be called *wise*, who is discreet in his words, resolute in good purposes, and

and unblameable in practice. The French say, *Au fait, et non au front, e homme sage se juge.* By his doings, not by his face the wise is to be judged. *Hæc summa vel potius una est Sapiencia, Deo obsequi, & infixum habere animo, ab eo dirigi.* Lipsius. *Philosophi factis, non verbis sumus, nec magna loquimur sed vivimus.* Our wisdom is a prudence of works, not of words, saith Cyprian lib. 1. de patientia. *Ille mihi videtur esse sapiens, qui pauca quidem de virtute animi commonet & proloquitur, plura autem in suis actibus, atque operibus ostendit.* Greg. in mor. Deut 4. 6. Keep my statutes, and do them, for that is your Wisdom.

XII. The last, though not the least Sign of Wisdom is, to seek after grace, and to provide for glory. They are the wisest men who labour most for grace: Prov. 2. 4, 5. because they who so labour for it, shall obtain it: *ibid.* and because it is a thing of so high price, that it is well worth seeking, Psal. 49. 17: and 1 Pet. 1. 4. I will conclude these Signs of Wisdom, with a saying of Pythagoras, which in an old Book I have found thus rendred.

*He is not wise, who knowing he must hence
In worldly buildings maketh great expence:
But he who buildeth for the world to come,
Is wise, expend he ne'er so great a Sum.*

¶ 3. In case we do not find these Signs of true Wisdom in us, observe, by what Means we may attain thereunto: namely, the Means to obtain, or attain unto true Wisdom, are either Negative or Affirmative.

I. Negative, to wit, no natural thing can effect it: as Job 28 20, 21. *Whence then cometh Wisdom? and where is the place of Understanding, seeing it is hid from the eyes of all the living, and is hid from the fowls of Heaven?* Job hereby means, that there is no natural means, whereby a man may attain to heavenly Wisdom, which he meaneth by the fowls who flie high. Or

II. Affirmative; these Means are of three sorts; viz. Natural, Spiritual and Celestial.

FIRST, Some Means there are to attain to true Wisdom, which are Humane and Natural: as

First, To remember, that the wisest were once as ignorant and unknowing as we, *Nihil magis ad percipiendam Sapienciam*

Sapientiam mentes erigit, quam quum eos, quos in Sapientia clarescere miramur, aliquando parvulos & indoctos fuisse meminimus. Glos. in Prov. 4.

Secondly, Experience, Memory and Learning; for I join these together, as some other have done before me. Dr. Carron saith, Prudence ariseth from these two properties, Experience and History. *Ufus me genuit, mater peperit memoria, sed memoria anima historia.* Experience is, as it were, the father of *Wisdom*, and Memory her mother: for as experience doth beget *Wisdom* as a father, so memory nourisheth her as a mother; for in vain were experience, if it were not kept in memory; and both experience and memory are holpen and furthered by Learning. The experience of an old man maketh him wiser than a young, because he hath seen and known many more things than the other, and yet he seeth and knoweth only things of his own time; but the learned man seeth not only his own times experience, but what hath been done by his Ancestors, yea since the world began. *Africanus* an old Poet shewed of whom *Wisdom* is begotten, in these verses, which were set over the porch of the Temple, where the Senate of Rome most commonly assembled.

*Ufus me genuit, mater peperit memoria.
Sophiam me Grati vocant, vos Sapientiam.*

*Mem'ry the mother of true Wisdom is:
Experience her Father is I wis.*

Aristotle Phys. . saith, *Sedendo & quiescendo anima fit prudens*: that is, by study and learning a man becomes wise. *Wisdom*, saith one, was begot by nature, nourished by experience, and brought forth by Learning.

SECONDLY, Some Means there are whereby true *Wisdom* may be attained unto, which are *Spiritual*; as these six.

First, the fear of God, *Job* 28. 28. *Psal.* 111. 10. *Prov.* 1. 7. and 9. 10. For this fear

1. Excludes the contempt of God, and a preposterous security of flesh and blood. And

2. It makes us attent, and willing to listen to the instruction

struction and direction of the word of God, *Acts* 2. 31. and 9. 6. And

3. It works in us a desire and care, to shun and avoid those things which are evil, and displeasing unto God, *Prov.* 8. 13. and 14. 27. and 15. 33. and 16. 6. And

4. It begets in us a desire of, and endeavour after piety and holiness; whence the fear and service of God are joined, *Deut.* 6. 1. *Josh.* 4. 24. And

5. It makes us studious of righteousness towards our neighbour, *Acts* 10. 2. And

6. It prepares the mind for the love of God, after we come to the faith of his grace in Christ. Thus religious fear is a *Means* unto true wisdom.

Secondly, another *Spiritual Means*, to be fools that we may be wise, *1 Cor.* 3. 18, 19. that is, we must acknowledge, that hitherto we have been foolish, preferring vain and idle things before divine. Now there are two signs of foolishness.

I. To prefer childish things, as babies, rattles, toys and the like, before those things which far excel them, as gold, jewels, and possessions of lands. And

II. To deride and scoff at those things, which are both good in themselves, and good in regard of us. Now there are also two sorts of mockers.

1. Open and impudent, who with a black and diabolical mouth scoff at holy things. And

2. Secret, who say nothing, but inwardly and in their sleeve, laugh at, and deride the folly of the Saints, who are so careful to mortify themselves, and so strict in the service of God; because they think a man may come to Heaven without all this stir, and they are more nice than wise, who make such a hard and difficult matter of it.

Thirdly, - Another *Spiritual Means* is the word of God. *Xenophon* could say, the frequenting of publick worship is the way unto *Wisdom*; which saying was thus by one poetically expressed.

*In place where men of God do commune ever,
Fools become wise; and prudent men prove wiser.*

We must remember, that true *Wisdom* comes from
above;

above, *Jam.* 3. 17. and is opposite to the *wisdom* of the flesh, *Rom.* 8. 6. *Ec.* *Jam.* 3. 15. 17. And therefore it is to be learned in the word, which is the Cask-net wherein this rich treasure of *Wisdom* is locked, and whereof the Lord hath the key; for he only maketh men truly and aright to understand the word, and therefore we should be frequent in the reading and hearing thereof.

Fourthly, Another *Spiritual Means* is, Prayer and Supplication unto God. *Wisdom* comes from God, and is learn'd and obtained by Prayer, and included in the word: and therefore we must pray fervently unto God for that eye-salve, whereby we may be enabled so to understand the Scriptures, that we may learn spiritual *Wisdom* from them. It comes from God, *Jam.* 3. 15. therefore if any lack *Wisdom* let him ask it of God, *Jam.* 1. 5. *Elias* was a man subject to the like passions that we are; yet he prayed, and the heavens were opened, and gave rain, *Jam.* 5. 17. So though we be men subject to many sinful passions; yet if we do but pray fervently and frequently unto God, he will open the heavens, and shew down the drops of spiritual *Wisdom* upon us in great plenty.

Fifthly, Another *Means* is the instruction of Christ: as *Prov.* 4. 11. *I have taught thee in the way of Wisdom.* And

Sixthly, To endeavour after *wisdom*: that is, to seek her as silver, and to search for her as for hid treasures: *Prov.* 2. 4. *Qui thesauros effodit, terram rejicit, foveam in altum facit, sedulus insistit, donec inveniat quod quatit; sic qui thesauros Sapientia invenire desiderat, omne pondus terrenum a se rejiciat, in se fossam humilitatis faciat, nec quiescat donec inveniat.* *Glos. Hier. sup. Prov.* 2. *Wisdom* is like a thing fallen into the water, which no man can find, except he search at the bottom with a great deal of pains.

THIRDLY, There are celestial and heavenly *Means* unto, or causes of true *Wisdom*, viz. the Lord, or the all-wise God, *Job* 28. 7. and 38. 36, 37. *Psal.* 5. 6. *Prov.* 2. 6. *Seneca* saith, *Si pulcher es, lauda Naturam, si dives, lauda fortunam, si sapiens es, lauda teipsum*: Praise nature for thy beauty; fortune for thy riches; but thy self for thy *Wisdom*. This saying not pleasing *Vistorinus* (as be-

ing indeed grossly false) he mends the matter thus: *Si sapiens es, principaliter lauda naturam, nam natura facit habilem, ars facilem, usus vero potentem*; if thou be wise praise nature: this also is false, except he mean *natura naturans*, or the God of nature. For, as the Lord granted the office of baptizing to many, but kept the power and authority to remit sins in baptism only to himself, as *John* saith, *He it is who baptizeth with the Holy Ghost*: so also he giveth speech to many, but *Wisdom* to a few, to whom he will, after what manner, and in what measure he pleaseth; that all may know and acknowledge, that he is the original and fountain of all true *Wisdom*. Thus much for the *Means* thereunto.

¶ 4. Observe, what the *Benefits, Fruits* and *Effects* of true *Wisdom* are, that we must take so much pains, and use so many *Means*, for the obtaining thereof: namely, they are such as respect either others or our selves.

¶ 1. The *Benefits* and *Fruits* of *Wisdom*, in regard of others, do either respect *People* or *Persons*.

First, Some *Benefits* of true *Wisdom* respect *Cities* or *Nations*. For,

I. *Wisdom* preserves *Cities* and *Nations* from ruine. The *Athenians* being divided and banded into three contrary parts and factions, *Solon* would not join himself with any one of them, but kept himself indifferent to all, seeking by all means to reconcile them together: in the end being chosen their Umpire and Arbitrator, by his *Wisdom* he reformed their State, and placed them in greater glory than before. *Alexander* about to destroy the City of *Lampsacus*, *Anaxemenes* his master came towards him, intending to desire him to spare it; but the Monarch imagining wherefore he came, did swear that he would not grant his request; who thereupon besought *Alexander* to destroy *Lampsacus*, which request by his oath he could not grant: and so by this policy he saved the City. *Valer. Scornful men*, saith *Solomon*, bring a City into a snare; but wise men turn away wrath, *Prov.* 29. 8. There was a little City, and few men in it, and a great King came against it, and compassed it about, and built forts against it; and there was found therein a poor, and wise man, who delivered the City by his *Wisdom*, &c. *Eccles.* 9. 14, 15, 16.

II. *Wisdom* helps to govern a Nation. Among the Ro-

mans

maus was a Colledge of *wise men*, called *Augures*, by whose authority and *wisdom* the State was sometimes governed, and never better than at that time. *Varro* Lycis the *Pythagorean* invented Laws for *Epaminondas*, *Plato* for *Dion*, *Aristotle* for *Alexander*, *Anaxagoras* for *Pericles*, *Pythagoras* for the Princes of *Italy*, and *Agrippa* for the Emperor *Octavius*: so useful and profitable have *wise men* always been unto Princes, in the governing of their people.

Secondly, Some Benefits of true *wisdom* respect particular Persons; as

I. *Wise children* rejoyce parents, *Prov.* 10. 1. and 23. 24. and 29. 3. The joy and rejoicing of Parents, is a fruit and effect of childrens *prudence*.

II *Wise men* make their companions and associates better. For as sweet odours (according to *Philo. lib. de somn.*) by their fragancy do sweeten all the places near unto them; so a *wise man* doth make all those better who converse with him.

III. *Wisdom* sometimes helps to deliver from danger an innocent person: e. g. *Demosthenes* knowing the innocency of a poor woman drawn into judgment, with danger of being overthrown or cast in her suit, saved her by his great *Wisdom*: for two strangers having given her a good round sum of money to keep with this condition, that she should not restore it to the one, except the other were present; within a while after, one of them came very sorrowful, feigning that his companion was dead, and bringing some counterfeit token thereof with him; whereupon he so perswaded the poor woman, who meant simply, plainly and honestly, that she restored the money to him: afterwards the other came, and demanding the money also, brought the woman before a Judge, who being without hope of escaping, *Demosthenes* answered for her, That the money was ready, and the ready to restore it, so that he brought his fellow, because as himself confessed, she ought not to give it to the one without the other.

¶ II. Some Benefits, Effects and Fruits of true *Wisdom* do respect our selves; that is, either in regard of the life to come, or this life?

First, The Fruits and Benefits of *Wisdom*, which respect the

the life to come are, that those who are *wise* shall shine as stars in Heaven, *Dan.* 12. 3.

Secondly, the *Fruits* and *Benefits* of true *Wisdom* which respect this life, are either *general* or *particular*.

I. *General*: as,

1. *Wisdom* is profitable, both for others, as was shewed before, and for a mans self, *Job* 22. 2. And

2. It is the best and readiest way for the obtaining of our desires. *Homer* in the whole discourse of his *Odysses*, where *Minerva* always accompanied *Ulysses*, giveth us to understand, that *Prudence* ought always to guide a man in the attaining to the end of his enterprize.

3. By *Wisdom* a man is made better, *Prov.* 19. 8. *He keepeth Wisdom to find goodness.*

II. The *particular Benefits, Fruits* and *Effects* of *Wisdom*, are of five sorts; *viz.* either *Martial, Moral, Political, Corporal* or *Spiritual*.

FIRST, Some *Benefits* of *Wisdom* are *Martial*, and respect War; as *Victory*: for *Wisdom* in war doth exceedingly conduce to conquest. *Agefilaw* King of *Lacedemonia*, after great losses sustained by *Epaminondas*, the General of the *Thebans*, said to his men, that they should not greatly regard, or care for the multitude of their enemies, but bend all their forces against *Epaminondas* only; because none but *wise* and *prudent* men are valiant, and the cause of victory: and therefore if they could destroy him, they should undoubtedly have the rest at their devotion and mercy, as indeed it came to pass in that battle which they fought together; wherein the *Lacedemonians* half discomfited, one of those who fled being pursued by *Epaminondas* himself, turned suddenly back upon him, and slew him; whereupon the rest took such courage, and the *Thebans* were so dismayed, that the victory remained with *Agefilaw*. Experience hath proved it in all ages, that *Wisdom* hath more conduced in war to victory, than might; and that *Archimedes* in his study, and *Demosthenes* in his gown, can more dangerously trouble their enemies, than the *Syracusians* and *Athenians* in their armour. A *wise man*, saith *Solomon*, goeth up into the City of the mighty, and casteth down the strength of the confidence thereof, *Prov.* 21. 22.

SECONDLY, Some *Fruits, Effects* and *Benefits* of true

true *Wisdom*, are *Moral*; and these are either in our selves, or come from others.

First, Some *Moral Benefits* and *Fruits* are in our selves; as these two.

I. *Wisdom* helps and rectifies nature: *Socrates* being (according to the judgment of some *Physiognomers*) given to all manner of wickedness and lewdness, by the study of *Wisdom* reformed himself, and became (as *Plato* saith) a good example or pattern of a very just and good man.

II. *Wisdom* helps and regulates the life: for as a Captain guideth his Army, a Pilot his Ship, God the world, and understanding the soul; so *Wisdom* tempereth and guideth the felicity and state of this present life. As the *Beevers* of *Pontus* do bite off their cods, when they are hunted, because they know that for them they are pursued; so *Wisdom* teacheth a man to cast away those things, for which he is endangered. As *Tin* separateth brass and lead from gold and silver: so *Wisdom* distinguisheth good from evil, and discerneth things profitable from hurtful: or as the sense of smelling discerneth good savours from ill smells; so *Wisdom* discerneth good things from bad. As the North-wind is vehement in the beginning, but milder at the end; and contrarily, the South-wind is mild in the beginning, but vehement at the end: so they who take matters in hand boisterously, have no good success: but they who with *Wisdom* begin to order their lives and actions, and so continue, with good success make an end of what they do, and finish their lives with credit. When *Wisdom*, saith *Solomon*, entereth into thine heart, and knowledge delighteth thy Soul, then shall counsel preserve thee, and understanding shall keep thee, &c. *Prov.* 2. 10. &c. that is, the word of God, true *Wisdom* shall counsel and teach thee how to govern thy self and life.

Secondly, Some *Moral Benefits* and *Fruits* of true *Wisdom*, come from others: as do these four.

I. Love: for true *Wisdom* gets and gains the love of many; for as the *Loadstone* by a certain secret and hidden force, doth draw *Iron* unto it; so *Wisdom* by a secret reason doth draw the minds of men unto it. *Plin* l. 35. c. 10. The pleasure of a King, saith *Solomon*, is in a wise Servant, *Prov.* 14. 35. Hence *Wisdom* and Favour are joined together, *As* 3. 10. And the Lord gave him *Wisdom* and fa-

your in the sight of Pharaoh King of Egypt. And

II. Praise and commendation: as Prov. 12. 8. *A man shall be commended for his Wisdom.* And

III. Glory: as Prov. 3. 3. *The wise shall inherit glory.* Hence wise men have been esteemed as Gods: *Sapientia similis est diis immortalibus: Lipsius.* Sapience makes a mortal man like to the immortal gods. *Magna est dignitas Sapientiae, quae Socratem summo Deo coaquat. Apuleius, de Dea Socratis.* *Prudentia sui possessores efficit Deo similes. Iamblichus ap. Stob. ser. 3. de Prud.* And therefore better is a poor and wise child, than an old and foolish King, Eccles. 4. 13. and much more highly honoured and esteemed. How honourable, and how venerable, yea, of how high esteem have wise men been of old, though of a lower value in our times? How highly was Homer honoured amongst the Grecians? Solomon amongst the Hebrews? Lycurgus amongst the Lacedemonians? Phoroneus among the Greeks? Ptolemeus among the Egyptians? Livy among the Romans? Cicero among the Latines? Apollonius among the Indians? and Secundus among the Assyrians? Cato for the great love which he bare unto Wisdom, entertained Athenodorus; Ulysses, as Homer saith, embraced Cerylas; Pyrrhus esteemed Artemius; Trajan desired Plutarch; and Scipio Panetius; who were learned in all sorts of learning, and eminent for Wisdom. The Grecians had their Philosophers, the Persians their Magi, the Indians their Gymnosophists, the Egyptians their Priests, the Hebrews their Prophets, the Assyrians their Chaldeans, the Latines their wise men, the French their Druides; all which in every of those Nations, and throughout all the world, were renowned for their Wisdom, and profound learning.

IV. Wisdom procures and preserves a good name: for as great Obstacles are squared by great labour, and placed by the exceeding industry, strength and wit of man, but being once placed, endure infinite ages: so it is somewhat hard to obtain a good name, but having got one by virtue and wisdom, it never dies; as appears by the instances in the former particular.

THIRDLY; Some Benefits, Fruits and Effects of true Wisdom, are Political. Now these either

First, Come from others; as preferment: for Prov. 17. 2. *A wise servant shall have rule over a lewd son, and shall divide the heritage among the brethren.* Or

Se-

Secondly, are in our selves : as,

I. *Wise men* shall prosper and have good success : or what is done by *wisdom*, shall have a good issue, and turn to the good of the doers thereof : as *Prov.* 16. 20. *He who is wise in his business shall find good. Eccles.* 10. 10. *If the Iron be blunt, and one hath not whet the edge, he must then put to more strength ; but the excellency to direct a thing, is Wisdom : that is, without Wisdom whatsoever a man taketh in hand, turneth to his own hurt.* And

II. *Wise men* do not want : hence *Crates the Theban* delivered a stock of money to his friends upon this condition, that if his children should prove fools, they should therewith be maintained ; but if they became learned and Philosophers, then to distribute it to the poor. *Epicurus* blamed those who say, *Sapientem seipso esse contentum, & propter hoc amico non indigere, &c.* A wise man is so absolute and rich in himself, that he needeth no friend. For the understanding hereof observe the distinction of *Chrysippus*, who saith, *Sapientem nulla re indigere, & tamen multis illi rebus opus esse ; contra &c.* A wise man wants nothing, yet hath need of many things ; and contrarily, a fool hath need of nothing (not knowing how to use any thing) but wants all things. The *Wise man* hath need of hands and eyes, and many things for his daily use ; but he wants nothing, because to want is of necessity, and there is nothing necessary to a *wise man* : therefore although he be content with himself, yet he hath need of a friend, and he desireth to have as many as he can, not that he may live happily, for he can so live without friends. *Senec. ep.* 9. *Diogenes* proved, that a *wise man* wanted nothing, by this argument. *Deorum omnia sunt ; Deorum autem amici sunt sapientes ; & amicorum communia sunt omnia.* All things are Gods ; *wise men* are the friends of God ; and all things amongst friends are common : therefore all things are *wise mens*. *Laert. lib.* 6. This argument is something like *S. Pauls* *Sorites* ; all things are yours, because you are *Christs*, and *Christ* is God, *1 Cor.* 3. 21, 22. That *wise men* want nothing, might further be proved from *Aristotle*, *Laert. li.* 6. *Sapientem sibi sufficere, eo quod omnia quæ sunt aliorum, sunt & hujus qui cum omnibus habet amicitiam, & amicitia facit omnia communia.* So *Ambros. Ep.* 36. ad *Constan.* *Quocunque sapiens accesserit,*

cesserit, sua omnia, totus ei mundus possessus; quoniam totus eo quasi suo utitur.

FOURTHLY, Some Benefits, Fruits and Effects of true Wisdom, are Corporal, belonging to the Body: as

First, The wise man of all other is most free. Seneca blames Cicero, for calling himself *semi-liberum*, half free: *Namquam mehercule sapiens in tam humile nomen procedet, integra semper libertatis, & sui juris, &c.* I never heard a wise man in so low a key, he being intirely free, and at his own disposing, and much higher than others: *Quis enim supra eum esse potest, qui supra fortunam est?* For who can be above him who is above fortune?

Secondly, the wise man of all others is most safe. For

I. Wisdom preserves a man in forreign Nations: as Alcibiades, in what Countrey soever he was, by his Wisdom he kept himself out of danger. And

II. From the power and force of enemies. *Ad constantiam nostram asyllum te voco, & ad arcana illa sapientiae Tempia, cujus tectum si semel subis & penetras, tectum ego te habeo ab omni vi, ab omni hoste. Lippius.* He who once houseth himself under Wisdoms roof, is sheltered from the might and malice of his enemies. And

III. From tyrannical commands. Petilius enjoined upon pain of death, by his Sovereign, to make an Ass speak, knowing it to be a matter impossible, demanded seven years time for the effecting of it; hoping that in that time either the King, or he, or the Ass would die.

FIFTHLY, Some Benefits, Fruits and Effects of true Wisdom, are spiritual, and respect the inward man. These are either General, or Particular.

I. General; as, Wisdom makes man happy and blessed: Prov.

3. 13. Blessed is the man who findeth wisdom, and who gets understanding. Or

II. Particular, as

First, Wisdom preserves from Sathan. As the Doves know the manner of the flying of the Hawks; that is, if he be of those which fly aloft, then the Dove will sit still, if of those which take to the ground, the Dove will flie away; so Wisdom teacheth us to be as wise to watch Sathans manner of temptation, how to avoid, and prevent him, where and how he meaneth to assault us; lest at any time he should circumvent us; 2 Cor. 2. 11. Se-

Secondly, *Wisdom* preserves from sin and evil, *Prov.* 16. 20. 23. and 2. 10. 16. and 7. 4, 5. For as the Plow rooteth out of the earth all brambles and thistles; even so *Wisdom* rooteth all vices out of the mind.

(If any should object, *wise men* do often that which is wicked.

Seneca answers, *Epist.* 90. *Multa sapientes faciunt, quæ homines sunt, non quæ sapientes: wise men do many things as they are men, not as they are wise men.*) Particularly

I. *Wisdom* preserves a man from covetousness: for as the root of a *Reed* being powdered, and laid upon the stem of *Fern*, doth cause that stalk to wither: and contrarily, if the root of the *Fern* be powdered, and laid on the stalk of the *Reed*, that stem dies: so *Wisdom* doth root out of the soul, and destroy the love of money; and in like manner, the love of money doth destroy, and root out *Wisdom*. And

II. *Wisdom* preserves a man from treachery against, or, from betraying his own Country. *Themistocles* being banished *Athens*, and forced to go into *Persia*, was entreated by the King, to shew him the state of his Country; but he wisely besought him, to respite him one year, to learn the *Persian* Language, and then he would tell him. *Valerius*.

Thirdly, *Wisdom* is a remedy against death; or, *wisdom* maketh men to despise death; and ought therefore of all men to be embraced, as the best remedy against the fear of death.

Fourthly, Another *Spiritual Benefit* and *Fruit* of true *Wisdom*, is knowledge and understanding: for *Prov.* 14. 18. *The Prudent are crowned with knowledge: and 10. 15. with understanding.* *Wisdom* makes a man rightly to understand the administrations and dispensations of God, towards good and bad in outward things, *Psal.* 108. 43. *Who is wise will observe these things.*

Fifthly, The last *Spiritual Benefit* of true *Wisdom*, is joy: for as by our tast we relish things below here upon earth; so by *Wisdom* we tast those things which are above in Heaven. Thus much for *Wisdom* and *Prudence* in general.

Paragraph II. Of Evil, or Carnal Wisdom.

In this Section, we have some things to consider of,
which

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which are *Doctrinal*, some which are *Practical*, and some which are *Polemical*.

The Doctrinal Part.

In this *Part* we have these three things to observe, or consider of.

FIRST, The *Names* or *Epithets* which are given to *Carnal Wisdom*: namely,

1. It is called, *Earthly Wisdom*: *Jam. 3. 15.* that is, such *Wisdom* as earthly-minded men have. And

2. *Devilish Wisdom*, *Jam. 3. 15.* that is, such as men learn from the devil, not from God. And

3. *Sensual Wisdom*, *Jam. 3. 15.* *Fleshly Wisdom*, *2 Cor. 1. 12.* and the *Wisdom of the flesh*, *Rom. 8. 6, 7.* that is, such *Wisdom* as unregenerate men are endued with: all whose wit and reason, as well as their will and affections, favours only of earthly things.

4. It is called, *Mans Wisdom*, *1 Cor. 2. 4.* And

5. *The wisdom of the wise*, *1 Cor. 1. 19.* And

6. *Wisdom of words*, *1 Cor. 1. 17.* and *2. 1. 4.* that is, affected eloquence, or pompous and painted speech, whereby carnal men use to shew forth their *carnal wisdom*.

7. It is called, *Wisdom of the world*: *1 Cor. 1. 20.* and *2. 6.* that is, such understanding of divine things as men may attain unto, by vertue of natural wit, without the revelation of the Spirit: or, *the wisdom of this world*, signifies the knowledge of things pertaining to the world; which *wisdom* is foolishness, *1 Cor. 3. 19.*

SECONDLY, Observe, that this evil, wicked and *Carnal Wisdom* is threefold, *viz.* either

† 1. *Ironical*, and called *Wisdom* by way of derision; as *Judg. 5. 29.* and *2 Cor. 11. 19.* *Ezek. 28. 3.* *Thou art wiser than Daniel*, &c. this he speaketh by a *Sarcasm*, or derision: for *Daniel* had declared notable signs of his *Wisdom* in *Babylon*, when *Ezekiel* wrote this: and *vers. 12.* *Thou art full of Wisdom*, &c. in which words he derideth the vain opinion and confidence, that the *Tyrrians* had in their riches, strength and armies. Or

† 2. *Diabolical*; this *Wisdom* is twofold: to wit, either

1. Inherent in the devil; for he hath still the *Wisdom* of an

an Angel, which is very great in all natural things, and causes; yea in spiritual things, in regard of the Theoretical and doctrinal part; as, *the devils believe, and tremble, Jam. 2.* Or

II. Derived or flowing from the devil: of this kind is the *Wisdom* of Sorcerers and Magicians, *Exod. 7.*

11. Or

† 3. *Carnal*: this *Wisdom* is either internal or external.

First, There is an *internal evil wisdom*: as

I. Evil affections: *Rom. 8. 6. The Wisdom of the flesh is death*: where by *Wisdom* is meant affection, Lust and a desire of sin. And

II. Self-confidence; when men hide their counsels, and so craftily conceal their wicked plots, that inwardly they boast and rejoice, that they shall prevail, *Exod. 1. 10. Let us work wisely.*

Secondly, There is an *external evil Wisdom*: this is either

I. *Real*, and in works: this is twofold:

1. *Crafty*: now this false, crafty and lying *Wisdom*, whereby men go about, and endeavour to deceive, over-reach, undermine, or supplant others, is diametrically opposite, yea an enemy unto Christian simplicity, which must be without fraud or guile, *Exod. 1. 10. John 1. 47. And*

2. *Cruel*: this *Wisdom* saith, *Mortui non mordent*, dead men cannot bite; and therefore it is good to kill. *Irish* men (some say) never think a man slain outright, till his head be off.

(*Like the wild Irish, who never think one dead, Till they can play at foot-ball with his head.*)

And thieves never think themselves safe, until he be killed, whom they have robbed; because if he be once murdered, he cannot then accuse them: whereas if he should live he might bring them to Tyburn. Or

II. There is an *external evil Wisdom*, which is *verbal*, and in words, and may be called *arrogant wisdom*: to wit, when men will undertake to judge of those hidden and secret mysteries, which God hath reserved unto himself; thinking themselves *wise* enough to render a reason of all the

the Lords dealing with man. This indeed is that which is taxed and taught, *Rom. 12. 3.*

1. We must think soberly of our selves. Now we shall be sober, if we take not that upon us which we have not, nor brag of that which we have, *1 Cor. 4. 7.*

2. We must not be *wise* above that which is convenient. In the *Greek* there is a most elegant *paronomasie*, in three words of like sound, *ὑπερφρονῶν*, *φρονῶν* and *σωφρονῶν*, which cannot be expressed in any other language; whence the *Greek Scholiast* observes, that *S. Paul* sometimes useth choice figures of Rhetorick, to shew that he was not ignorant of that Art; and yet not over-frequently, that he might retain the simplicity and Majesty of his Apostolick stile.

THIRDLY, Observe the *Nature* of this *Wisdom*; namely, that it is very weak in divine things, *1 Cor. 3. 18, 19, 20.* it is enmity against God, *Rom. 8. 6, 7.* and foolishness, *1 Cor. 1. 20.* and therefore our faith stands not in the *wisdom of men*, *1 Cor. 2. 5.* but in the power of God. Hence worldly *wise men* are hardly drawn to believe in Christ, *Joh. 7. 48.* and if they do they blush to confess him, *Joh. 12. 42.* the reason hereof is, because the measure of a thing is that which contains the thing measured; and therefore what they cannot contain, comprehend and take up, they cannot measure and judge: the shallow shell of mans brain, cannot contain the Ocean of the Deity; the natural man cannot understand infinite and spiritual things; as God, his truth, and true Religion: and therefore cannot judge aright of them.

The Practical Part.

In this *Part* we have something to consider of by way of *Exprobation*, some by way of *Instruction*, and some by way of *Exhortation*.

† 1. Those are here to *blame*, who judge of Gods ways by mans *Wisdom*; though herein they should not lean to their own understanding, *Prov. 3. 5.* Hence some dispute against the *Mercy*, some against the *Wisdom*, and some against the *Justice*, of God.

First, Some thus dispute against Gods *Mercy*.

Object. 1.

Object. 1. If *Tyre* and *Sidon* had enjoyed the Gospel, they would have believed.

Ans. It is probable that after this, the Gospel being sent unto them, they were converted thereby.

Object. 2. If Christ would have come down from the Cross, the Priests and Scribes would have believed: *Mark.* 15. 32.

Ans. Those who will not hear the word of Christ, will not believe though he rise from the dead, *Luke* 16. 31.

Obj. 3. Why doth the Lord exercise his children with so many afflictions, tribulations and trials? doth God delight in the whipping and scourging of his children? *Ab optimo nil nisi bona*; can any thing but good come from the most good God? Were it not better for the Lord, to lead his servants and people in pleasant paths unto Heaven?

Ans. Those who thus object, understand not,

I. That these things make for Gods glory. And

II. For the augmentation of the sweetness of good things, when enjoyed after evil. *Olim hac meminisse juvabit.*

Secondly, Some thus dispute against the Wisdom of God.

Object. *Frustra fit per plura, quod fieri potest per pauciora*; why doth not the Lord call all his elected ones at the first hour? Why did he suffer *Paul* (being a chosen vessel in the election of Grace) to dishonour him so long? Why doth he permit wicked men to live so long, and to dishonour his holy name so much?

Ans. All these things make for Gods glory; that is,

1. The Conversion of *Paul* when a persecuter, makes for the glory of Gods power and mercy. And

2. The permission of reprobates is, for the declaration of his long-suffering and patience.

Thirdly, Some thus dispute against the Justice of God.

Object. Why doth God damn those to whom he hath not given power to work out their salvation? Why doth the Lord suffer his servants to be spiritually weak, when he can make them strong?

Ans. God doth all things for his own glory, *Prov.* 16. 4. and

and therefore he hath mercy on whom he will, and whom he will he hardens; *Rom. 9. 15. 18.* and what he doth, he doth justly, *Rom. 9. 14.* he having that same power over all, that the Potter hath over the clay, *Rom. 9. 20, 21, 22.* Yea we are injurious to God, in taxing him for what we do our selves: *e. g.*

1. We kill *Sheep* and *Oxen* for their fels, fleeces and flesh.

2. We kill *Birds, Hares, Deer, Bears, &c.* for our pleasure in hunting and hawking; and yet they are innocent creatures, and were not made by us. And

3. We make vessels and utensils to break, and for dishonourable uses; and may not the Lord do thus? I now conclude this, that the *Wisdom* of the flesh is foolishness, with one instance taken from *Periander*, one of the *seven wise men of Greece*; who

I. Slew his wife *Iysides*, for a strumpets sake. And

II. He lay with his mother *Cratea* wittingly.

III. *Cum uxore mortua rem habuit.* And

IV. He committed many cruel acts.

† II. From, concerning, or in regard of *Carnal Wisdom*, we may learn these three Lessons.

FIRST, That it is dangerous to have an opinion of *Self-wisdom*: *Prov. 3. 7.* and *26. 12.* *Isa. 5. 21.* and *1 Cor. 8. 2.* and *3. 18.* For

I. Our own eye will quickly deceive us, and we shall be too partial in our own cause; for every mans way seems good in his own eyes.

II. True *Wisdom* doth teach us, to acknowledge our ignorance; as *Socrates* said, *Hec unum scio*, This only I know, that I know nothing: and *Capnio* knew all things the first year he came to *Athens*; the second year he doubted of many things; but the third he said, he knew nothing at all.

III. The end of *Wisdom* and knowledge is not, that we may boast thereof, but that we may learn to imitate and practise what we know.

SECONDLY, We may here learn that the *Wisdom* of the flesh is an enemy to regeneration: *Rom. 8. 6, 7.* and *1 Cor. 1. 26.* and *3. 18.* Now if it be demanded, whether all *Wisdom* as an impediment to faith, and an enemy to the new birth, be condemned or not?

I an-

I answer, no; for *Wisdom* is manifold.

I. Some say, that there is a five-fold *Wisdom*; viz. *Natural, Moral, Political, Diabolical, and Spiritual.*

II. Some say, that there is a double *Wisdom*; viz.

1. Honest and harmless. And

2. Crafty and fraudulent, which consists in dissimulation and counterfeiting; but this cannot be called *Wisdom* properly, being neither *Pharisaical*, nor *Philosophical Wisdom*.

III. *Wisdom* indeed is twofold: viz.

1. *Spiritual and Divine*, which comes from God above. And

2. *Carnal and Humane or Natural*, which consists partly in a natural towardliness, and ripeness of wit; and partly in an artificial acquisition by study and knowledge. But of this *Wisdom* in the next Paragraph.

THIRDLY, We may learn that carnal Understanding and *Wisdom* is condemned of foolishness with God; or the *Wisdom* of the world proves folly. Cruelty is forbidden, courage is commanded: we may partake the good of the *Lion*, but not the evil of the *Lion*. It was and is a gross mistake of *Nicholas the Florentine*, that those properties of the *Dove*, to be without gall and guile, have been the bane of *Christendom*, whilst the enemies thereof have taken advantage of their simplicity, to ensnare them, and of their pity to devour them. Indeed, imprudent simplicity, and cowardly pity may disadvantage the prudent, but not the courageous; yea sincerity in the end will overcome infidelity, and pity will triumph over cruelty. None ever dealt more plainly than Christ, none was dealt withal more deceitfully; none used more pity, none was used more cruelly; but what was the issue? He proved the *Wisdom* of his enemies, plain folly; and their fury turned to his greater glory.

— *Sapientia prima, Stultitiâ caruisse. Horat. Ep. 1.*

There was never any crafty wit, that was not unto himself a snare; nor cruel heart, whose hands did not give himself the deadliest wounds in the conclusion. Dove-like simplicity is not folly; neither is the *Wisdom* of the world the true *Wisdom*; *Isa. 29. 14.* and *1 Cor. 1. 20.* and *3. 18.* For

I, This

I. This worldly *wisdom* can neither discern between things that are more excellent. Nor

II. Can provide for the soul; and therefore the fear of God is true *wisdom*, and other things are but foolish, and as such condemned; that is,

First, The judgment of the worldling is but foolish, *Psal.* 14. 1, 2. And

Secondly, His prayer is but foolish, *Eccles.* 4. 17. And

Thirdly, His hope is but foolish, *Mat.* 7. 26. And

Fourthly, His obedience is but foolish: as we see by the foolish Virgins, *Mat.* 22. 5. And therefore

1. We must not walk as fools, but as *wise men*, *Eccles.* 5. 16.

2. We must not presume of humane *wisdom*, or of our own Prudence, *Rom.* 12. 16. For that will not avail us at all (if alone) unto Salvation.

3. We must not despise the simple ones of the world, if they be pious and prudent in obedience; for such fools are better and wiser than the wisest of the world.

4. We must labour to acquire and procure godly *wisdom*, *Joh.* 17. 3. *Colos.* 3. 16. *Jam.* 3. 17.

5. We must not acquiesce in our own judgment; that is, neither

I. In judging of felicity, or, what happiness is; because our carnal *wisdom* will teach us

1. That the rich are happy; whereas indeed it is the righteous, *Luke* 12. 21. and *1 Tim.* 6. 18. And

2. That gain is godliness; whereas godliness is gain. Neither

II. Let us rely upon our own judgment, in judging of Religion: for carnal reason understands nothing but that which is profitable; whence Religion is made an hand-maid to gain and reason.

+ III. In regard of *Carnal Wisdom*, it is our duty, or required of us, to take heed thereof. Three things we have here carefully to consider of, *viz.*

First, Why we must beware thereof: namely, for these two reasons.

I. Because in faith, and matters of Religion, it makes men curious, and puts them upon the search of curious and secret things, rather than profitable: yea makes them to doubt of the promises, *2 Pet.* 3. 4. And

II. Because

II. Because in obedience and conversation

1. It is opposite to God, and cannot be subject unto him, *Rom. 8. 6, 7.* And
2. It makes men run mad after sin, *Jer. 4. 22. Jam. 3. 14, 15.* because it cannot patronize and defend it. And
3. It excuseth those faults which it cannot defend. *Isa. 30. 1.*

Secondly, Observe what the *Fruits and Effects of Carnal Wisdom* are; namely, these three:

- I. Blasphemous thoughts against God.
- II. Injurious dealing with others. And
- III. High conceits of a mans self. These three are most clearly confirmed from *Ezek. 28. 4, 5, 6, 7, 12, 17.*

Thirdly, Observe what the *Evils of Carnal and Worldly Wisdom* are; namely, *Malum vel est Culpa vel Pœna*: Evil is twofold, of Sin and Punishment; and both these come from *Carnal Wisdom*.

¶ I. There are some Evils of Sin which come from *Carnal Wisdom*: as,

I. It is the cause oft-times of raising, and waging unjust Wars: for (as one saith) the only mother of extreame mischief, and first original of unjust and injurious Wars, was *Worldly Wisdom*.

II. It makes men comply with persons, occasions and times, more than Christianity or a good Conscience will permit. *Plutarch* saith of *Alcibiades*, wheresoever he was, and in what Countrey soever he sojourned, he could by his *Wisdom* easily frame himself to the manners of that people. Such another was *Marcus Antonius*; for at *Rome* he would live like a *Roman*, and would seem a right Senator; but in *Egypt* none more licentious.

III. In general: *Carnal Wisdom* often perswades us amiss, *Exod. 1. 21. Rom. 1. 21.* For,

1. *Carnal Wisdom* doth not understand, neither can take up spiritual things, *1 Cor. 2. 14.*

2. Those spiritual things which *Carnal Wisdom* understands, she approves not of, they being foolishness unto her, *1 Cor. 1. 18. & 2. 14.*

2. *Carnal Wisdom* seeks help, succour, and safeguard, either in her self, or the earth, or in these present things, and not from God: but the godly contrarily, *Psal. 11. 1. & 16. 8. & 23. 4. & 73. 25, 28.* And therefore the best

and truest *Wisdom*, is to deny our own *Wisdom*, *Psal.* 121. 1. & 125.

¶ II. There are some Evils of Punishment, which come from *Carnal*, and *Worldly Wisdom*. For

I. God takes such *Wise men* in their own craftiness, *Job* 5. 13. & *1 Cor.* 3. 19. And

II. God will destroy the *Wisdom* of the wise, *1 Cor.* 1. 19. And

III. God will make such *Wisdom* foolishness, *1 Cor.* 1. 20. And

IV. God hath chosen the foolish things of the world, to confound the *wise*, *1 Cor.* 1. 27. Thus much for the *Practical part of carnal and worldly Wisdom*.

The Polemical Part.

Concerning *Wisdom* these two things are controverted :

1. Whether *Wisdom* be good or evil ?

2. Whether it be good or evil, *Alta sapere ?*

Qu. I. Whether is *Wisdom* good or evil ?

Ans. Concerning *Wisdom*, the Scripture indeed seems to speak contrarily : for *Isaias* condemns it, and *Solomon* commends it.

First, The Prophet *Esay*, Chap. 5. 21. saith, *Wo to the wise*. Now for the right understanding of these words, I will briefly propound and resolve three doubts, *viz.*

Doubt 1. Is *Wisdom* evil, that the Prophet there saith, *Wo to the wise ?*

Ans. Certainly no : for it is so far from being evil, that as the principal good it is first to be sought, lest through ignorance we should erre, *Prov.* 1. 20. & 9. 1, 2.

Doubt 2. Why then doth not the Prophet say, *Wo to the proud*, to lovers of themselves, to self-conceited persons, and to those who are falsely opinionated of their own *wisdom*, rather than, *Wo to the wise ?*

Ans. The Prophet doth this to show, that there is a sort of *Wisdom* which we must beware of. For there is a *wisdom* of the flesh, and of the spirit, *Rom.* 8. 6. a supernal and infernal *wisdom*, *Jam.* 3. 14. a *wisdom* which leads unto good, *Rom.* 16. 19. and a *wisdom* which leads unto evil, *Fer.* 4. 22. and therefore *worldly wisdom* as evil is to be avoided, *Rom.* 8. 7, 8. For

1. The

I. The Lord thinks this *wisdom* foolishness, 1 Cor. 3. 19. And

II. Threatens to overthrow it, Isa. 29. 14. & 44. 25. And

III. Doth it indeed, Job 5. 3. Rom. 1. 22. Exod. 1. 10. because, *Non bene conveniunt*, Reason and Religion, a Linsey-woolsey garment, an Ox and an Ass, God and Belial, the Ark and Dagon, Light and Darknes, Iron and Clay, do not well agree together, 1 Cor. 1. 18, 25.

Doubt 3. What *wisdom* doth the Prophet *Esay* there condemn?

Ans. That which a man hath in his own eyes, in his own opinion. *Wo unto them who are wise in their own eyes, and prudent in their own sight*, Isa. 5. 21. where he teacheth us, Not to lean too much to our own judgement, Prov. 3. 5. 7. and that

1. Because it will make us stop our ears against the truth, and counsel of the Word, Prov. 26. 12. And

2. Because it makes men violent, Prov. 12. 15. & 17. 12.

Secondly, Solomon highly commends *wisdom*; saying, *The Wise man fears and departs from evil*, Prov. 14. 16. and. *Blessed is he who finds wisdom*, Prov. 3. 13. because she is of most precious esteem, Job 28. 28. Prov. 2. 3. 8. 11. Eccles. 2. 13. Now for the reconciling of Solomon who commends, and of *Esay* who seems to condemn *wisdom*, observe, that there is a double *Wisdom*, viz.

I. *Divine*; this is praised by Solomon, and described by S. James, 3. 17. *Flumen ex Eden in partes quatuor divisum, significat quatuor virtutes. Prudentia contemplationem veritatis, &c.* August. de grat. con. Manich. 2. 10. *Est fons vita, fons spiritualis gratiae, fons virtutum caterarum, ad vitam aeternam.* Ambros. de Parad. ca. 3. *Wisdom* is the fountain of Life, spiritual grace, yea of all vertues necessary unto salvation. Therefore this *Wisdom* is not condemned, or accounted as evil.

II. There is a *Wisdom* which is *Humane* and *Carnal*, or, the *Wisdom* of the flesh: this doth not commend us to God, but is condemned by God; and of this the Prophet *Esay* speaks.

Object. *Humane Wisdom* and *Prudence* is both commended and commanded, Math. 10. 16. *Be wise as Serpents.* Yea Solon, Lycurgus, Thales, Socrates, and divers others,

are highly extolled for their *wisdom*. As *Plutarch* saith of *Fabius* and *Marcellus*, that they were *Gladus & Clypeus reipublicæ*, so we may say, that *Wisdom* is both the sword and buckler of the Common-wealth. Besides *Wise-men* have spoken many things of God, and that well : as *Hermes*, the *Sibyls*, *Plato*, *Seneca*, and divers others : yea even *humane wisdom* was given by God unto *Solomon* as a great blessing : how then can it be evil ?

Ans. *Wisdom* and *Prudence* is either,

First, *Natural* : this sort of *wisdom* *Solomon* exceeded in. Or,

Secondly, *Philosophical* : This is either,

I. *Moral*, teaching vertues : in this sort of *wisdom*, *Socrates*, *Plato*, and *Aristotle* were very famous. Or

II. *Political* : this is twofold, *viz.*

1. That which consists in feigning, counterfeiting, dissembling and supplanting. Or,

2. Sincere, which consists in governing, preserving, and the like. To conclude this first controversie, I will lay down two *Positions*, as undoubted truths, *viz.*

I. Crafty and deceitful *wisdom* is odious and abominable unto God.

II. *Humane wisdom* is unable, and too too weak to acquire salvation.

Qu. II. Whether is it lawful, *Alta sapere*, to be wise in high things or not ?

Ans. I. The Scripture herein seems to speak contrarily. For,

1. In *Coloss.* 3. 2. it is said, *Sapite ea quæ sursum sunt*, be wise in the things which are above.

2. In *Rom.* 12. 16. it is said, *Non alta sapientes*, be not wise in high things.

Ans. II. There is no true contradiction in those places ; for in the former, to be wise in those things which are above, is so to contemplate and meditate of Heaven and Heavenly things, that though our bodies be on earth, yet our hearts may be in Heaven : And in the latter, *Altum sapere*, either signifies to be proud of, or puffed up by knowledge, or, to desire to know those things which are not lawfull, or expedient to be known. Now here the Rule is, *Non plus sapere, quàm oportet sapere, sed sapere ad sobrietatem* : Let no man presume to understand above that which is meet to understand ;

stand; but that he understand according to sobriety, Rom. 12. 3. In those words we are forbidden two things :

1. *ὑπερσοῦν*, or *ὑπερσοῦν*, to be wise, or understand, *supra modum*, above measure.

2. *παρὰ σοῦν*, or *παρὰ σοῦν*, to be wise, or understand, *Præter id*, above that which he ought to understand.

First, concerning *ὑπερσοῦν*, or *ὑπερσοῦν*, we may observe these six things.

I. The Apostle being about to teach unto, and admonish them of great and high things, makes way for his doctrine, by removing wordly wisdom out of the way, and by teaching true wisdom.

II. A man is said to be wise *supra modum*, above measure, when he aims at too high things, and reacheth at things above his reach; as Adam and Eve did, when they desired to be as God, *Gen.* 3. and as Lucifer who presumed, to seat himself in Gods throne, *Jude* 6.

III. This wisdom is called *φιλαυτία*, self-love, and self-conceitedness, *Rom.* 11. 20. *Prov.* 3. 7. & 25. 12. *Joh.* 9. 41.

IV. This wisdom seldom goes unpunished: as Uzzab was stricken dead for staying the Ark, *2 Sam.* 6. 7. and *Heliodorus* scourged for entering into the Holy of Holies, *2 Mach.* 3. 24.

V. Hence came these Proverbs: *Noli altè sapere; Ne quid nimis; Tuo te pede metire.*

VI. Such as this is the wisdom of those, who deny the Scriptures, and who will undertake to Preach and expound the Scriptures, being ignorant both of tongues and arts

Secondly, Concerning *παρὰ σοῦν*, or, *παρὰ σοῦν*, observe, that this is when we understand *Aliena*, things besides what we ought to understand. Now these are of two sorts: *viz.*

1. Some things are *Aliena*, strangers from the Gospel.

2. Some things are *Aliena*, strangers from us.

I. The wisdom of the world is *Alienum*, a stranger from the Gospel. Hence,

1. The Gospel condemns this wisdom, *Rom.* 8. 6, 7. & *1 Cor.* 2. 14. & *1 Cor.* 1. 10. 22. 26, 27. And

2. This *worldly wisdom* condemns the Gospel, *Gal. 5. 11.* & *1 Cor. 1. 18, 21.* And

3. The nature of this *worldly wisdom* is, to teach what pleaseth it self, not what is consonant to the Word of God, *Levit. 10. 1, 2.*

II. Some things are *Aliena*, strangers from us; these are of two sorts, *viz.*

1. Such things as are unprofitable for or unto us; as when with *Martha*, we busie our selves about many things, and neglect that one thing which is most needfull for us. And

2. Such things as are too high for us: this is the sin of curiosity; as when we busie our selves about unnecessary things, and neglect those which are necessary. *Protagoras* wrote a book, *De gestis inferorum*: the *Papists* have many strange fictions of Heaven, Hell, and Purgatory. *Augustin* being asked what God did before the creation of the world? answered, *Eccit gehennam curiosis*, he made Hell for such curious ones. Hence came the Proverb, *De Deo credendum, non inquirendum.* *Empedocles* by going too near to *Atna*, and *Pliny* by searching too narrowly into the secrets of *Mount Volusius*, were destroyed. *Phaeton* by presuming to guide the Chariot of the Sun, was struck dead: and *Icarus* by presuming to flie was drowned. Hence came those Proverbs, *Ne ultra columnas Herculem; Ne Sutor ultra crepidas: Qua supra nos nihil ad nos.* Thus much for Carnal and Worldly wisdom.

Paragraph III. Of good and Commendable Wisdom.

In this Section we have some things to consider of by way of *Explication*, and some by way of *Application*.

¶ I. Concerning, good, lawfull, commendable, and warrantable *Wisdom*, we have the five things to observe, or consider of.

† 1. The *Division* thereof. Note here that *Humane Wisdom* may be considered of: either

I. As it is infected, poisoned, and corrupted by Satan; and so it is evil, and unlawfull; as was proved in the preceding Paragraph. Or,

II. As

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II. As it is a natural faculty, and humane understanding : and as such may be called *Good*. Now this is either *private* or *publique*.

First, There is a good, lawfull, laudable *Humane Wisdom*, which is *private* ; whereby a man *wisely* orders and manages his conversation, and Life. This *private wisdom* is in all threefold : *viz.*

I. *Extraordinary* ; as *Wisdom* to expound dreams, visions, and the like, *Dan.* 2. 20, 21, 23. & 5. 11, 14. And

II. *Accidental* ; it is a Proverb among the French, *El qui par son peril est sage, Celuy est sage mal heureux* : he who is wise by his own folly, may be called unhappy wise. And

III. *Ordinary* ; to wit, *wisdom* acquired by study, experience, and practice. This again is threefold : for it either belongs

1. To Arts and Sciences ; as *Matth.* 2. 1. *Acts* 7. 22. This *wisdom* is common both to good and bad men. Or

2. To Crafts and Callings ; as *Exod.* 20. 3. & 35. 10. Or,

3. To Vertues, and is called *Moral wisdom* : which in general makes a wise practick man, *Matth.* 10. 16.

Secondly, There is a good and laudable *Humane Wisdom*, which is *publique* ; and is fourfold.

1. *Ecclesiastical* ; this *wisdom* makes a man a good Governour in, or over the Church, and flock of Christ, committed to his feeding, care, and charge. And

2. *Oeconomical*, or, *Domestical* : this *wisdom* makes a man a wise Houholder. And

3. *Martial*, or *Military* : this *wisdom* makes a man a good Captain, or Commander.

4. *Political* ; this is twofold, *viz.*

I. *Regal* and *Supream* ; this *wisdom* makes a wise King. And

II. *Legal* and *Subordinate* ; this makes a wise Statesman. In this *Political wisdom* observe three things.

1. That sometimes it is abused ; as it was by *Achitophel*, and is daily in all States, by Statesmen, Politicians and Machivilians, *Prov.* 21. 30.

2. That sometimes it is well used, as 1 *King.* 3. 28. *They saw the wisdom of God was in him to do justice*, 2 *Sam.* 23. 8.

3. That to the true and right using of *Political wisdom*

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is required the knowledge of God, as *Prov. 8. 12. I wisdom dwell with prudence, and I find forth knowledge and counsel*: As if the Holy Ghost should say, Except a man have wisdom, which is the true knowledge of God, he can neither be prudent, nor a good Counsellor.

† 2. Observe, which the chief *Parts* and *Points* of wisdom are; namely,

I. *Solomon*, and his Kingly Father *David* say, That the first degree of true wisdom is, a holy fear of God, *Psal. 111. 10. Prov. 9. 10.*

II. *Wilson* in his *Art of Rhetorick*, pag. 16. b. saith, The chief parts of *Wisdom* are these three:

1. Memory, which calleth to minde those things which were done heretofore, and by a former remembrance getteth an after-wit, and learneth to avoid deceit.

2. Understanding, which seeth things presently done, and perceiveth what is in them, weighing and debating them, untill the mind be fully contented and satisfied.

3. Fore-sight, which is a gathering by conjectures, what shall happen, and a perceiving of things to come, before they do come.

III. *Aristotle Laert. 1. 5.* saith, *Tria ad parandam sapientiam potissimum necessaria, Naturam, doctrinam, & exercitationem*; Nature, Learning, and Exercise or use are the most necessary things unto true wisdom.

IV. The *Latine Orator* saith, *Primus ad sapientiam gradus, est seipsum noscere*; quod ut omnium difficillimum est, ita longe utilissimum: the first step unto wisdom is, to know our selves, which is not more hard than profitable.

V. *Lactantius* saith, the chief points of wisdom are these two:

1. To discern that which is false.

2. To know that which is true: I may say of these five particulars. *Quæ non prosunt singula, juncta juvant*, If one of them satisfie not the doubt, all together will.

† 3. Observe, whereabout good *Wisdom* is conversant; namely,

First, Some say, (I affirm it not as a truth) that as in a living creature, the first and chiefest part is the head, the second the breast, and the third the secret parts; and as in the Soul, the first and chiefest part is rational, the second irascible, and the third concupiscible: so *Wisdom* is the first

first and chiefeſt vertue (to wit, of the three laſt Cardinal Vertues) and it is converſant about the head, and the rational part of the Soul: the ſecond is *Fortitude*, which doth eſtabliſh the heart, and is buſied about anger; and the third is *Temperance*, which is converſant about the concupiſcible faculty. *Phil. Jud. li. 1. Leg. allegor.* So that as Gold is the moſt precious among metals, ſo is *Wiſdom* among Vertues, that is, it excelleth *Fortitude* and *Temperance*.

Secondly, In general again, As the Sight is converſant about all things viſible, and the Hearing about all things audible; ſo *Wiſdom* is converſant about all kind of beings and eſſences. *Pythagor. apud Stob. Sermon. de virt. Geometria, Arithmetica, reliquaque in ſpeculatione ſita, & ſcientia ſunt, & circa entia verſantur: at Sapientia circa omnia genera entium. Etenim occupata eſt ſapientia circa omnia quæ ſunt, ceu viſus circa omnia viſibilia, & auditus circa omnia audibilia.* So *Senec. Epist. 71. Sapientia res trahit, non verba, de divinis humaniſque cogitat, de præteritis, de caducis, de æternis, de tempore.*

Thirdly, *Wiſdom* is converſant about Herbs, Plants, and the natures of them. God gave *Wiſdom* to *Solomon*, to diſpute of all Herbs and Plants, even from the Cedars in *Lebanon*, to the *Pellitory* root that groweth out of the wall.

Fourthly, *Wiſdom* is converſant about *Military* and *Martial* affairs. Men praiſed the prudence of *Eubius*, becauſe he broke the point of Fortune, and hindred the advancement of *Hanibal* by delay, by ſhunning to engage with him in fight, and by attending his advantage. When *Cæſar* took upon him the government of the *Gauls*, he waged war there ten years, guided by unſpeakable prudence which was accompanied with ſo much diligence, that by his *wiſdom* and endeavour, he ſubdued 300. Nations, took 8000 Towns, and in many battels diſcomfited 3000000 men. *Eutropius.*

Fifthly, *Wiſdom* is converſant about Government, Whether,

I. *Eccleſiaſtical*, in well ruling and governing both National Churches, and Parochial Congregations. Or

II. *Domſtical*, in well ordering of a family, both in regard of Wife, Children, Servants, and Eſtate. Or,

III. *Political*;

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III. *Political*, in well ruling and governing Kingdoms and Common-wealths. Note here, *Wisdom* is conversant about the rule and government of Kingdoms and Common-wealths, two manner of ways, *viz.*

1. For the obtaining thereof, or attaining thereunto. *Julius Caesar* the first *Roman Emperour*, by his *Wisdom* and *Prudence* prepared his way to so great a Monarchy, by reconciling together *Pompey* and *Cassius*, two of the greatest *Roman Senators*, by whose favour he obtained afterwards the dignity of *Consulship*, *Plutarch. Suetonius* writing of the foresaid *Caesar* saith, He gloried in his good fortunes, but the bringing of his great enterprises to pass, was by his *wisdom* and experience in the affairs he undertook. *Philip* of *Macedon* being in hostage three years together, learned so much *wisdom* of *Epaminondas*, that thereby he got into his hands the Monarchy of all *Greece*, and a great part of *Asia. Curtius.* And

2. For the just and right Administration thereof. *Solon* with the knowledge of *wisdom* governed the *Athenians*, *Lycurgus* the *Lacedemonians*, and *Parmenides* the *Eleati*. *Romulus* the first King, and founder of the City of *Rome*, chose 100. of the eldest and wisest in the same Countrey, by whose *wisdom* he willed it should be governed. *Patri- zius. Tully* (in *Prolog. Rhet. 1.*) to this purpose saith, *Ad Rempublicam plurima commoda veniunt, si moderatrix omnium rerum praeest sapientia, hinc ad ipsos, qui eam adepti sunt, laus, honor, dignitas, consuerere debent; in hac enim excolenda, sita est vita honestas, & in negligenda turpitudine. Wis- dom in government procures honour to the Ruler, and profit to the Ruled. Hence Moses saith, Deut. 1. 13. Bring men of wisdom and understanding, and knowledge among your Tribes, and I will make them Rulers over you.* As he should not take a Lute in his hand, who is ignorant in or of Musick; so he should not take Rule and Sovereignty upon him, who is not endued with *wisdom* and *prudence*. As the *Cyclops* having his eye thrust out, stretched cut his hands hither and thither without any certain aim: so a great King, or mighty Potentate, who wants *wisdom* and *prudence*, undertaketh all his affairs with great hurly burly, and without any judgement.

† 4. Observe, that the *Wisdom* and *Prudence* of Princes and Rulers consists in these four things.

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I. In providing for the publique Worship of God.
2 Chron. 2. 12. Ezra 7. 25. And

II. In carrying themselves according to the dignity of their high and honourable calling. 2 Chron. 2. 12. And

III. In wise and prudent speeches, 2 Chron. 9. 3. 6. 23. And

IV. In the Administration of Justice, and just Judgements, 1 King. 3. 28. Prov. 10. 26.

† 5. Observe, wherein true and good Wisdom consists ; namely,

First, *Bonaventure* saith, *Sapientia in cognitione, & affectione aeternorum consistit. Wisdom* consists in the knowledge of and love unto spiritual things.

Secondly, Some say, *Wisdom* consists in these three things.

- I. To deliberate
- II. To resolve
- III. To execute

} well.

Thirdly, *Antonius (in vita sua)* saith, *Wisdom* consisteth in these three things:

I. To behave our selves well towards God ; this is done by the mortification of our passions.

II. To behave our selves well with men ; this is done by bearing with them, forbearing of them, and doing good unto them. And then

III. To have our ears prepared, to hear our selves evil spoken of.

Fourthly, The Scripture saith, that *true wisdom* consists in these five things :

I. In justifying God in all his Judgements, and acknowledging that we have deserved double of what we feel, Job 11. 6. And

II. In a holy fear of God, Psal. 111. 10. And

III. In hearing, and bearing threatnings as from God, Mic. 6. 9. *The Lords voice crieth unto the City, and the man of wisdom shall see thy Name, &c.* That is, when God speaketh to any City or Nation, the godly will acknowledge his Majesty, and consider, not the mortal man who bringeth the threatning, but God who sendeth it. And

IV. In hearing, and obeying the Word, Will and Law of God, Deut. 4. 6. *Prima sapientia est vita laudabilis, & apud Deum pura mens, per quam puri puro junguntur. Nazianz. in Apolog.* And

V. Wis-

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V. *Wisdom* consists, in adhering and cleaving unto God, and resting upon him, *Hos.* 14. 10. Thus much for the *Doctrinal Part*.

¶ II. Concerning the *Applicative part* of good *Wisdom*, we have some things to consider of by way of *Instruction*, some by way of *Exhortation*.

¶ I. From, concerning, or in regard of good *Humane Wisdom*, we may learn these two *Lessons*.

† 1. That two things a man cannot do by his *Wisdom*: viz.

I. Not make the *Hawk* fly, *Job* 39. 29. And

II. Not know God in the *Wisdom* of God, *1 Cor.* 1. 21.

† 2. We may learn, that no *Humane Wisdom* at all, can bring us to the knowledge of God or Christ. For

I. There is no need of *Humane Wisdom* for the learning of Christ, but there is a necessity of Divine Faith. He who desires to come by Christ unto glory, must labour for Faith, not *Humane Wisdom*; for the simple ones of the world may be saved; and therefore *Humane Wisdom* is not necessary: but without Faith none can be saved, and therefore Faith is simply necessary.

II. *Humane Wisdom* only understands, perceives, and takes up humane things, and not divine, *1 Cor.* 2. 14. for flesh and blood cannot reveal spiritual things unto us, *Matth.* 16. 17. But the knowledge of God and Christ is *true wisdom*, *Joh.* 17. 3. And therefore *humane wisdom* cannot bring us to the knowledge of God, or Christ, or the Gospel. The *Philosophers* understood something of the Creation of the World, of the immortality of the Soul, and of the dignity and excellency of the minde; but they were wholly ignorant of the fall of *Adam*, of the sacrifice of Christ for sin, and the like Theological truths; wherefore unto the knowledge of Divinity more than *humane wisdom* is requisite.

III. *Humane Wisdom* makes men proud and puffs them up, *1 Tim.* 3. 6. but those who would be saved must be humble, and learn to deny themselves, *Matth.* 16. 24. And therefore *humane wisdom* is so far from bringing us to Heaven, that it is a means to debar, and keep us from thence, as follows by and by.

IV. *Humane Wisdom* makes men more indocible of spiritual things. Those who are great Scholars in humane Learning,

Learning, are ashamed to be taught Divine Lessons of those who are inferiour to them in knowledge; and therefore in this regard also, *humane wisdom* doth rather hinder us from, than help and further us to eternal life.

¶ II. The *Duties* required in regard of good *Wisdom*, do either respect and concern *Rulers* in particular, or *All* in general.

I. These five things are required of Kings, Princes, and Magistrates, in regard of *Wisdom*.

1. To beg *wisdom* earnestly of God, 2 *Chron.* 1. 10. And

2. To exercise their *wisdom* in the administration of Justice and Judgement, 1 *King.* 2. 6. & 3. 28. & 2 *Chron.* 9. 5. And

3. To speak of, and utter *wisdom* to their servants, people, and strangers, when they commune with them, 1 *King.* 4. 34. & 10. 6. & 2 *Chron.* 9. 7. And

4. To shew their *wisdom* in promoting Gods Worship and service, *Ezra* 7. 25. And

5. To teach *wisdom* to inferiour and subordinate Magistrates, *Psal.* 105. 22.

II. The *Duties* required of *All* in regard of *Wisdom*, are either *Affirmative*, or *Negative*.

First, The *Affirmative Duties* are these two:

1. To bless God for the *wisdom* and prudence of their Princes and Rulers, when they are prudent and wise, 2 *Chron.* 2. 12. And

2. To labour for good and true *Wisdom*. Two things are here considerable, viz. the *Impediments* and *Helps*.

I. The *Impediments* of good *Wisdom* are these three.

1. Love of Women, or subjection unto them. *Marcus Aurelius* saith, It is not possible for that man to obtain *wisdom* and knowledge, who is in bondage to a woman. And

2. Love of folly, and natural ignorance. *Qui se diligit stultum, non proficiet ad sapientiam, nec fiet quisque qualis esse cupit, nisi oderit qualis est.* *August.* de verit. relig. He who loves folly will never be wise; and he will never have that *wisdom* which he should, who doth not hate the ignorance that he hath. And

3. Self-conceitedness is a main *impediment* of *wisdom*. *Seneca* saith, *Multos pervenire potuisse ad sapientiam, nisi eð se pervenisse putarent.* Many might have attained to *wisdom*,

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dom, but that they think they have attained it already; *Intus existens prohibet alienum*; that which is already within, forbids the receiving of any more. The heart may be so full with a conceit, that it will sooner burst than receive any more. It is impossible, that ever he should be *wise*, who thinks himself *wise* enough already: It is impossible for him to learn, who conceits his Learning to be already great enough. *Ad veram sapientiam pervenire non possunt, qui falsa sua sapientia fiducia decipiunt.* Greg. in mor. They therefore who would grow in wisdom, must say with *Socrates*, *Hos unum scio, me nihil scire*; I know this one thing, that I know nothing.

II. The *Helps* unto good *Wisdom* are either

1. False, as the tree of knowledge, Gen. 3. 6. Or

2. True: now these *Helps* are either *Natural* and *Humane*, or *Spiritual*.

† 1. The *Humane* and *Natural Helps* are these eight.

1. Learning and Study, for it is hard to be *wise* without them.

Totius prudentiæ compendium in Literis continetur. Si respublica regenda est, si praelia committenda sunt, si castra mutanda, si machinæ erigenda, si renovandi aggeres, si propugnacula facienda, si militia cultus, si reverentia Legum, si finitimarum gentium amicitia sunt servanda, Libri hac omnia erudiunt ad perfectum. Princeps quidem sine literis est navis sine remige, & volucris sine pennis. Pet. Ravisi. in quadam Epist.

2. Years and old age are a great help unto wisdom, Job 12. 12. & 32. 7. And

3. Good Tutors and Instruction, Prov. 9. 9. & 21. 11. Give admonition to the wise, and he will be the wiser. Alexander Severus was a very wise Prince, which he attained unto, by the counsel, pains, and instructions of that learned Lawyer Ulpianus; so that it appears that good Instruction and Instructors are *Helps* both to get wisdom, and to encrease it.

4. Sometimes the punishment of others is a *Help* unto wisdom; as Prov. 21. 11. When the scorner is punished, the foolish is wise; so 19. 25. that is, the simple and ignorant learn, when they see the wicked punished. And

5. Sometimes gentle Reproofs and stripes, Prov. 29. 15. The rod and correction give wisdom.

6. Experience

6. Experience is a great *help* unto *wisdom*; for all is but *Lip-wisdom* that lacketh Experience: and therefore *Aristotle* saith, A young man cannot be solidly *wise*, seeing *wisdom* requireth experience, which for want of years young men cannot have. And

7. To converse with *Wise men*: *Prov. 13. 20.* He who walketh with the wise, shall be wise.

8. The favour and affection of great men, or, Preference from men in place, is a *help* unto *wisdom*. As the earth nourisheth the root of the tree, but yet the Sun bringeth forth the blossoms, and if storms hinder not, he with his wholsom heat ripeneth the fruit, and maketh it pleasant: Even so, study and labour bringeth in knowledge, which by the comfort or encouragement of Princes is more chearfully encreased and prosecuted. And if envy or displeasure hinder not, the countenance of great ones will make *wisdom* and learning encrease, to the comfort and profit both of Church and State.

† 2. There are two *Internal* and *Spiritual* helps unto *wisdom*: as

1. The Sacred Scriptures, which are able to make us wise unto salvation, *2 Tim. 3. 15, 16.* And

II. A sincere and humble denial of our own humane *wisdom*, *1 Cor. 3. 18.* If any among you seem to be wise, let him be a fool that he may be wise. Thus much for the *Affirmative Duties* required of *All*.

Secondly, The *Negative Duty* is this, None must be proud of their *wisdom*; because God hides the Gospel from *Humane Wise-men*; or the knowledge of the Gospel from those who swell great with *humane wisdom*; as *Matth.*

11. 25. Either I thank thee, that thou hast hid these things from the wise and prudent, &c. Two things are here to be observed, *viz.*

1. The Truth
2. The Grounds

} hereof.

First, That God hides the knowledge of the Gospel from those who swell great with *humane wisdom*.

I. Appears thus, because God takes away his helping hand from unworthy persons, and that two manner of wayes: *viz.*

1. Sometimes Outwardly by prohibiting the Pastors to preach, *Matth. 10. 5. Acts 16. 7.* And

2. Some-

2. Sometimes inwardly, by not blessing the Word Preached, unto the hearers thereof. And

II. It is clear from hence, because God gives two things to his Children, viz.

1. A Prop, whereby he protects, preserves, and supports them, against Sathan, the World, and Flesh. Hence the Devil could not touch a hair of *Jobs* head without permission. And

2. Help, medicine, relief, and eye-salve, that is, illumination, whereby they are enabled to understand the Word. He opens their eyes, he awakes them out of sleep; he enables them to behold the Light, *Joh. 3. 19.* and without this the Gospel is but a dead letter.

Secondly; Observe, how carnal or *humane wisdom* (which is not simply vicious or evil) can hinder a man from the knowledge of God, and Christ and the Gospel, viz.

I. We need not enquire and seek what it is that hinders us from the knowledge of God, (for the corruption of Nature which is both in Fools and *Wise men* doth this) but rather, what it is that moves God to pass by, and refuse to redeem some from the common destruction, which all men are subject unto by the fall of *Adam*; and that is, his own glory, *Prov. 16. 4.* Now those whom the Lord denies to help or succour by his grace, cannot rescue or aid themselves at all by any *humane wisdom* or knowledge: and this *humane wisdom* may be said to hinder us from divine knowledge, and eternal glory, because it cannot help, further, succour, or enable us to attain thereunto. And this *Calvin* thinks to be the true meaning of the point, and particular in hand; That it hinders from, because it conduceth nothing unto the spiritual knowledge. But it is something more.

II. Certainly, *natural wisdom* it self, hinders us from the knowledge of God, and salvation, or that knowledge of God which is salvation, *Joh. 17. 3.* or, we must acknowledge, that there is something in the *wisdom* of the flesh, which hinders from Faith; for there are two things in him who learns.

1. A simplicity of believing: this is necessary in him who would learn, according to that of *Aristotle*, $\Delta\tau\mu\alpha\gamma\theta\alpha\gamma\omega\gamma\eta\mu\epsilon\tau\alpha$, a Scholar must believe what his master teacheth;

teacheth; and with *Pythagoras* his Scholars, Ἀντὶς ἔφα, our Master saith so, must be of great reckoning, and weight with him. A Scholar can never learn well, who calleth the truth of that in question, which is taught; or, rather, who will not believe what is taught; and herein *humane wisdom* hinders men from faith, seeing it will believe no more in Religion, than is plain and demonstrative by Reason. There is nothing true in Divinity, which is either false in, or contrary to Reason; but yet there are many deeps in the divine mysteries of God, which the Plummet line of humane Reason cannot fathom or sound; there are many things in Religion above reasons reach, which are therefore to be believed by faith, because they cannot be apprehended or comprehended, much less demonstrated by Reason. Now, I say, the *natural wise man* will believe no more than he can take up by natural reason, although it be taught, and confirmed ἐν τοῖς ὄν, from the Word of God. Thus *humane wisdom* hinders us from believing all those saving truths, which the shallow shell of mans brain is not able to contain, or comprehend.

2. In Scholars who desire to be great and good Scholars, there is a certain curiosity of disputing, and propounding doubts and Queres; which is commendable in humane Learning, but not in divine, although it be too frequent with those who are somewhat in humane Learning, and wisdom, and to such this is a great impediment, because worldly, or *humane wise men*, despise the simplicity of the Gospel, and the low and plain style of the Scriptures: That great learned man *Aristotle*, rejected the *Pentateuch*. *Multa assertit, pauca probat*, because *Moses* did only positively lay down things, and not demonstrate them from the principles of Philosophy. Thus much for good and commendable Wisdom.

Paragrap̃h IV. Of Spiritual, and desirable Wisdom.

In this Section, we have something to observe which is *Doctrinal*, and something to consider of which is *Practical*.

¶ I. In the *Doctrinal* part, I will only observe these three things.

1. The *Names* given to this *Wisdom*.

2. The *Division* thereof.

3. The *Definition* thereof.

† 1. These *Names* or *Epithets* are given to *spiritual wisdom*.

1. It is called, *All wisdom*, Ephes. 1. 8. *He hath abounded towards us in all wisdom*; that is, he hath abundantly shed his grace on us, in all sorts and kinds of heavenly wisdom, 1 Cor. 13. 2.

2. It is called, *wisdom which is from above*, Jam. 3. 17. that is, A wisdom which comes from God, not from the World, or Sathan.

3. It is called, *hid wisdom*, 1 Cor. 2. 7. *We speak the hid wisdom*; that is, the Gospel which is hid from natural men.

4. It is called, *the wisdom of God*, 1 King. 3. 28. that is, singular and excellent wisdom.

5. It is called, *Treasures of Wisdom*, Col. 3. 1. that is, exceeding great plenty, and store of heavenly and divine knowledge.

† 2. Divine create *Wisdom* is either,

1. *Angelical*, or, the *wisdom* of Angels. Or,

2. *Spiritual*, or, the *Wisdom* of Men. This *Wisdom* is sometimes called *Evangelical*, or, the knowledge of the doctrine of the Gospel; sometimes *Spiritual* and sometimes *Celestial*; as Jam. 3. 15, 17. And thus *Wisdom* is taken,

I. Sometimes for the Habit, or the internal grace: as Eph. 1. 8. & 2 Tim. 3. 15. *He hath abounded towards us in all Wisdom*: where by *Wisdom* is meant the knowledge of faith, by which the Elect see, and behold God, to be their Father in Christ. So Psal. 19. 7. Prov. 4. 5, 7. & 2 Tim. 3. 14. *Get wisdom, get understanding*; where by *Wisdom* is meant the sound understanding and knowledge of the Word, to make men *wise* to salvation, 1 Cor. 2. 7.

II. Sometimes *Spiritual Wisdom* is taken for the act, or external exercise and practice of *Wisdom*; as Prov. 10. 13, 21, 23. Psal. 90. 13. *Fools shall die for want of Wisdom*; that is, destitute of godliness, and the true fear of God, wherein a great part of *Spiritual Wisdom* consists.

† 3. Concerning the *Definition* of this *Wisdom* observe two things.

I. *Spiritual Wisdom* in general, is a *Wisdom* above nature, which descendeth from the Father of Lights, and which directeth

directeth us so to order and govern our short life here, that thereby we may gain eternity hereafter ; so to worship and serve God in Christ in this world, that we may reign with him in the world to come.

II. According to our Saviours words, *Matth. 7. 24, 25* *He who hears my Word, I will liken him to a Wise man : We may define Spiritual Wisdom thus :*

True Wisdom is to keep and observe the Word and Commandement of God, *Deut. 4. 6. Prov. 2. 1. to verse 9. and 4. 1.* Yea, that obedient hearing is *true Wisdom*, is verified by *Psal. 32.* which is intituled *Maschil.* or, *Davids Learning,* and is indeed a notable Psalm of Learning, containing the sum of all Religion ; which by *David* is reduced to these two heads, his Repentance, and his new Obedience. Yea, it further appears that obedient hearing is *true Wisdom*, by these three reasons.

1. Because it makes us *Wise*, *Psal. 119. part 13. yea wise unto salvation, Coloss. 3. 16.*

2. Because it is the All wise God who gives this *Wisdom*, *Prov. 2. 6. Coloss. 3. 16. Jam. 1. 5.*

3. Because the whole nature of *Wisdom* is included herein. For the proof hereof observe, that in *Wisdom* there are these two things required.

I. For a man to be carefull of himself And

II. For a man to prefer the best, most excellent, and most profitable things : now he who hears and obeyes the Word of God, hath a true care of himself, his estate, and condition ; and doth give the preheminance to the best things, *Matth. 26. 16.*

¶ II. In the *Practical Part*, we have something to consider of by way of *Instruction*, and something by way of *Exhortation*.

† 1. From, concerning, or in regard of *Spiritual Wisdom* we may learn these *Lessons* :

First, That the Lord exhorts and leads his children unto this *Wisdom*, *Prov. 4. 11. Ego docui, duxi, I have taught thee, I have led thee :* so *Luk. 1. 17. Deut. 32. 29. Psal. 94. 8. Prov. 1. 20. & 2. 3. 4. & 8. 5. 10. 33. & 4. 5. & 27. 11. & 29. 3. 1 King. 3. 10.*

Secondly, We may learn, that *true Wisdom* is not attained unto, except the Lord teach it unto us, *Prov. 4. 11. Ego docui, I have taught thee ; & Job 28. 20, &c. Prov. 2. 6. & 1 Cor. 12. 4. 8. 11. Psal. 34. 11. For*

I. We have it not of our selves, *Jer.* 10. 14. & 51. 17. *Psal.* 49. 20. *Jam.* 3. 15. But

II. The Lord hath wisdom, yea in him dwells all wisdom, *Job* 12. 13, 16. *Psal.* 147. 5. *Prov.* 8. 14, 22. *Rom.* 16. 27. & *1 Tim.* 1. 17. And

III. God is the object of wisdom, *Job.* 17. 3. & *1 Cor.* 2. 11. Therefore,

IV. None can teach it but he. It was he who gave it to *Joseph*, *Acts* 7. 10. to *Solomon*, *1 King.* 3. 12. & 4. 29. to *Paul*, *1 Cor.* 3. 10. & *2 Pet.* 3. 15. to *David*, *Psal.* 71. 17. and to all the Elect, *Eph.* 1. 18. *Luk.* 21. 15. *Acts* 6. 10. Wherefore,

V. Wisdom is to be sought only of God, *Eph.* 1. 17. *Jam.* 1. 5. *Job* 12. 13, 16. *Cant.* 8. 2. For

† 1. We must not presume of our selves, or persuade our selves, that by our own power we can procure it, *Job* 32. 8. & *1 Sam.* 18. 14. But

† 2. We must seek it of God, and that

I. By Prayer, *Psal.* 143. 10. And

II. By the Word, *Eccles.* 12. 9. *Malac.* 2. 7. And

† 3. The Lord gives it:—

I. By his Word, *Psal.* 119. 9. & *2 Tim.* 3. 15. And

II. By his holy Spirit, *1 Cor.* 12. 11. And

† 4. The Lord gives wisdom, both

I. For our selves. And

II. For ours; that is, both

1. For our people, *Coloss.* 1. 9. And

2. For our children, *1 Chron.* 22. 12.

Thirdly, We may learn, that *Spiritual Wisdom* is true riches, *Prov.* 8. 11, 18. & 16. 16. *Job* 28. 15, 16, 17, &c. *Prov.* 14. 19. *Eph.* 1. 8. For

I. This wisdom directs the Life, *Prov.* 1. 3, 4. & 2. 9. *Eccles.* 2. 13, 14. And

II. Preserves from danger, *Prov.* 2. 7, 11. and frees from the fear of casualties. For

1. It stumbles not in the use of means, but in all leaves the success to God, in whom is the best security. And

2. Nothing comes unlooked for, because it always expects what may come to pass, and accounts the good which happens as gain.

III. Wisdom honours him who hath it, *Prov.* 1. 9. & 8. 18. & 3. 16, 22. & 4. 8, 9. And

IV. It

IV. It frees from sin, *Phil. 1. 9. 10.* And

V. It confounds our enemies, *Luk. 21. 15.*

† 2. Concerning *Spiritual Wisdom* these *Duties* are required of us.

First, Those to whom God hath given it, must be thankful unto him for it; that is, both

I. When he offers, and holds forth *Wisdom* unto them, *Prov. 4. 4.* And

II. When he bestowes *Spiritual Wisdom* upon them, *Dan. 2. 20, 21, 22.*

Secondly, It is the duty, or required of those, who have wise Pastors or Preachers of the Word, highly to esteem them, *2 Chron. 9. 23. Rom. 10. 15. Luk. 11. 49.* For

I. Their *Wisdom* is the *Wisdom* of God, *1 Cor. 2. 6.* And

II. It is given unto them by God, to teach us, *Malac. 2. 7.*

Thirdly, It is the duty of all, to take heed of Folly, and spiritual foolishness, *Prov. 1. 22. & 9. 6. Jer. 4. 22.* For

I. Fools are contemptible, and more vile than earth, *Job 30. 8.* And

II. They are a heaviness to their Parents, *Prov. 10. 1.* And

III. They are hurtfull to themselves, *Job 5. 3.*

Fourthly, It is the duty, or required of all, to labour for true *Spiritual Wisdom*. Three things are here considerable, viz. the Signs, the Fruits, the Means.

† 1. The Signs of true *Wisdom* are these eight.

1. True *Wisdom* is powerfull or strong, not fleeting or wavering, *Ephes. 4. 14.* It leads men to perfection, *Hebr. 12. 1.* and feeds them not with milk, *Hebr. 5. 12.* And therefore they who waver and stagger in Religion are not wise.

2. True *Wisdom* is free, and is neither tied to a mans own opinion, nor to the opinion of others. Many are pertinacious in their own opinions: many will swear what some say, and hold whatsoever such or such teach: but true *Wisdom* is alwayes prepared and ready to be taught; and therefore *Papists*, and all who are obstinate in a blind opinion are not wise.

3. True *Wisdom* is serious and grave: many seek after frivolous things; many labour to make ropes of sand:

many find a knot in a rush; a Tailor, whom I know, beat his brains, how of Tape to make a Coat (like Christs) without seam; and how with Cork under his feet, he might walk (as Christ did) upon the water: but *true wisdom* is busied in the study of the mysteries of Religion, 1 Cor. 2. 10.

4. *True Wisdom* is general, in all things: many are puffed up because they are wise in some things; but *true Wisdom* is ignorant of no profitable thing. It is a *Panoplia*, a *Delphian sword*, a general antidote, and a sovereign *Elixar*, *Wisdom* 7. 24. And therefore the truly *Wise man*

I. Is never afraid, *Psal.* 23. 4. & 3. 6. Nor

II. Altered, or removed from his purpose or duty.

5. *True Wisdom* is honest, that is, it is never used either

I. To the Injury of another, *Psal.* 15. Or

II. Unto Fraud. The *Wisdom* of the world is, to hide the sense by the words, and to make false things seem true: but *Sapientia iustorum est, mentem verbis ostendere, nihil callidè simulare. True Wisdom* never separates *Verum à bono*, that which is true from that which is good. *Quid aliud sapientia quàm veritas, in qua tenetur bonum?* *August. de lib. arb. Fer.* 8. 9. And therefore the *Wisdom* of the world is diabolical, *Jam.* 3. 14. and odious unto God, *Rom.* 8. 6, 7. *Ezek.* 28. 4.

6. *True Wisdom* is practical, not verbal, *Jam.* 1. 23, 24. *Apollonius* laughed at the *Gymnosophists*, because their *Wisdom* was only words: for *true Wisdom*, *Pauca loquitur, sed plura offendit operibus. Greg. Vera sapientia primò mores purgat, deinde verborum gratiam ministrat, Cass. ep. l. 3.* And therefore he is not *wise*, who knows much, or many good things, but he who doth the good things he knows, *Joh.* 13. 17. This is *true Wisdom*, *Deut.* 4. 6.

7. *True Wisdom* rules and governs where it is. It suffers not rebellious affections, *Rom.* 7. 15, 19, 23. but reigns King-like, *Rom.* 6. 12. *Coloss.* 3. 15. & 2 Cor. 10. 4, 5. *Gal.* 5. 24. And therefore they are fools who walk in the lusts of concupiscence, *Eccles.* 6. 9. For how can he be a *wise man*, who submits himself to slavery, and that willingly? 2 Pet. 2. 14. A wilfull wicked man can be no *wise man*.

8. *True Wisdom* is spiritual. Here I must out-go *Philosophy*, and speak *Wisdom* among the perfect, 1 Cor. 2. 6. This *Spiritual Wisdom* teacheth many things which the *Philosophers* do not: as

I. The

I. The Corruption of the Minde, proceeding from Original sin; whereas the Heathen Philosophers think, that Reason is a sufficient bridle for concupiscence. And

II. Redemption by Christ, *Erb.* 1. 9. And

III. Justification by Faith, and Imputed righteousness. And

IV. Eternal Communion with God. Indeed the *Heathens* had some dreams and debates about the *Fortunate Islands*, and *Elysian fields*. But

1. They had no knowledge of the Communion of Grace; 1 *Joh.* 1. 3. or of Christ, 2 *Cor.* 13. 5. or of the Holy Ghost, 1 *Cor.* 3. 16. Nor

2. Of the Resurrection of the Body.

† 2. Observe, what *Fruit* and *Benefit* we may expect from *Spiritual Wisdom*, in case we finde these *Signs* thereof in us: namely, it shall be rewarded with *Temporal*, *Spiritual*, and *Eternal Blessings*.

I. *True Wisdom* shall be rewarded with *temporal blessings*, as riches, long life, and honour, *Psal.* 91. 14. *Prov.* 3. 15. to 19. & 21. to 25. & 24. 14. *Dan.* 11. 32. & 2. 3. And

II. With *spiritual blessings*, as grace and peace, 2 *Per.* 1. 2. & *Joh.* 17. 3. where by life eternal is understood grace, by a *Metonymie* of the Effect; *Quia vitam efficit*, because it works Life: *Quia radix & origo vite*, *Cyril.* *Quia gustus est vite eternae*, *Brentius.* And

III. With *eternal blessings*, *Prov.* 3. 12, 18.

† 3. Observe, the *Way* and *Means* unto *Spiritual Wisdom*, in case we do not finde the fore-named *signs* thereof in us; namely, We must disclaim our own *Wisdom*, and seek that which comes from above.

First, We must deny and disclaim our own *Wisdom*. Note here. *Acts* 18. 24, 25, 26. was an eloquent man, mighty in the Scriptures, zealous and courageous in teaching, and yet willingly submits himself to be instructed of *Aquila* and *Priscilla*; which may teach us, That the true way unto *true Wisdom* is, to renounce our own. *Prov.* 3. 5. *Rom.* 12. 16. *Maximum obstaculum est propria arrogantia, nimium sapere.* *Calvin.* f. 1 *Joh.* 3. For

I. It is *Pride* not to confess our ignorance, or to think, as many in the world doe, that we are ignorant of nothing. *Augustin* calls this renouncing of our own *Wisdom*, *Docta ignorantia*, a learned ignorance; and the *Pha-*

wisdom did prejudice themselves for the want of it, *Joh* 9. 41.

II. As it is pride for men, to be conceited of their own *Wisdom*, so it is foolishness, *Prov.* 26. 12. & 1 *Cor.* 1. 19.

III. *Carnal Wisdom* is death, *Rom.* 8. 6. *Isa.* 5. 21. *Matth.* 11. 25.

Secondly, If we desire to be made partakers of *Spiritual Wisdom*, we must seek it, and dig and delve for it, *Prov.* 2. 4, 5. Note here, this phrase shewes these two things;

1. An ardent Desire.

2. An earnest, and unwearied Endeavour; to teach us, That *true wisdom* cannot be got, or gained without great and much labour, *Eccles.* 7. 27. & 11. 6. For

First, In general. God hath ordained, that we shall have nothing without pains, or, the sweat of our brows, *Gen.* 3. 19. & 2. 15. *Prov.* 31. 27. And hath promised to bless the diligent hand, *Prov.* 12. 11. & 14. 23. & 22. 29. *Psal.* 128. 2. especially in spiritual things, *Joh.* 6. 27. *Phil.* 2. 12.

Secondly, We must seek *Wisdom*, because it is neither in, nor of our selves, but from God, *Jam.* 1. 17.

I. Not of our selves, 2 *Cor.* 3. 5. But

II. From God, *Prov.* 2. 6. & 28. 5. Yea

III. From the Holy Ghost, *Gen.* 41. 38. *Joh* 33. 8. *Exod.* 28. 3.

Thirdly, Truth is difficult to find out; as *Democritus* said, *Veritas in profundo*; and therefore we must seek it diligently if we would find it, *Eccles.* 8. 17. *Psal.* 73. 17. *Hieron.* f. *Prov.* 2. 4, 5. saith, *Qui fodiunt, terram abjiciunt, in profundum penetrant, & indefessè desudant.* Four things are here considerable: *viz.*

1. If we would find *Wisdom*, we must have our Instruments in a readiness, the Word and Prayer.

2. We must cast out, cast away, the earth; that is, earthly thoughts.

3. We must dig deep by divine Meditation. And

4. We must persevere in seeking, till we find what we seek for. I will thus conclude this Virtue and Chapter of *Wisdom*.

I. Take heed of all evil and wicked *Wisdom*. And

II. Of being proud of humane and natural *Wisdom*. And

III. Of

III. Of resting upon, or trusting to *Moral Wisdom*. And

IV. Let us labour to the utmost of our power, for that *Spiritual Wisdom*, which is mentioned and notably described by *S. James 3.17.* *The wisdom which is from above is first pure, then peaceable, gentle, easie to be entreated, full of mercy and good fruits, without judging and without hypocrisie.* In this description of *Spiritual Wisdom*, we have these nine particulars.

1. It comes from God, not from the World, or Sathan.
2. It is pure, not mixt with temerity and malice.
3. It is peaceable, and studious of concord, and making it between others.
4. It is gentle, not bitter and sowre, but facile and courteous.
5. It is easie to be entreated, and to be obsequious to the honest command or request of others.
6. It is full of mercy, not fierce, cruel and rigorous, but pittifull towards the infirmities of others.
7. It is full of good works, doing much good out of a zeal to Gods glory, and charity towards men.
8. Without partiality, not putting such difference between persons, as is contrary to the faith of Christ. And
9. Without hypocrisie, unfeignedly, and in a godly simplicity, loving God, and his brethen.

Thus much for Wisdom and Prudence.

CHAP. III.

Of Discretion.

Discretion being a branch of *Wisdom* and *Prudence*, I therefore here insert it; and concerning it, I will briefly consider of, and observe these eleven things.

† 1. Observe, that this word *Discretion* is referred,

I. Sometimes to *God*; as *Jer. 10. 12.* & *51. 15.* and thus it signifies the wisdom which God declared in making and disposing the World, and the several parts thereof, to his glory, and mans good. And

II. Sometimes to *Men*: as *Gen. 41. 39.* *There are none of understanding and discretion like unto thee,* said *Pharaoh* to *Joseph*.

† 2. Ob-

† 2. Observe, that there are two kinds of *Discretion*; to wit;

First, There is a *Divine Discretion*; as *Jer. 10. 12. He hath stretched out the Heavens by his discretion.*

Secondly, There is an *Humane Discretion*: this is either,

I. In *Worldly Matters*, as *Isa. 28. 26. God doth teach the Husbandman discretion. Or,*

II. In *Matters of Religion*: this either,

1. Is severed from true goodness, as *Mark 12. 34. Jesus perceived, that the Scribe answered discreetly. Or*

2. Is conjoyned with it, as *Gen. 41. 39.*

† 3. Observe, what *Discretion* is; namely

I. *Discretion* is a skill enabling a man, to improve himself in all his affairs, and whatsoever he is, or hath, to best advantage, according to variable circumstances and occasions. *Discretio est in dijudicandis rerum causis provida, & humanarum mentium ratio moderatrix. Isidor. in Synonymis.*

II. *Discretion* is neither wit, nor wisdom, nor learning, nor any Art, Liberal, or Mechanical; but it is that which shews how to govern them all conveniently, and every other thing with them. *In cunctis nobis semper debet præesse discretio, & quasi moderando singulas discernere voluntates, ne opinio verisimilis fallat, ne decipiat sermo versutus, ne quod bonum est malum, ne quod malum est bonum esse credatur. Bern. ser. 24. super Cant. Again, Id. ibid. Discretio quippe omni virtuti ordinem ponit, modum tribuit, decorem & perpetuitatem confert. Est ergo discretio non tam virtus, quam quadam moderatrix virtutum, ordinatrix affectuum, & doctrix morum.*

† 4. Observe, how *Wisdom* and *Discretion* differ, viz.

I. They are joyned together, *Gen. 41. 39. There is none so discreet and wise as thou art*; and therefore it seems they differ not much.

II. *Wisdom* stands in a bare contemplation of things excellent, gathered from Principles and conclusions; but *Discretion* is for practice; and therefore is to be preferred before Wit, Art, or Learning; and only comes after Goodness in worth; for Goodness may be separated from a *κατὰ μέρος*, or partial discretion, *Mark 12. 34.*

† 5. Observe, how *Knowledge* and *Discretion* differ: namely, *Knowledge* is the treasure of the minde; but

Discretion

Discretion is the Key without which it lies dead, in the dulness of a fruitless rust.

† 6. Observe, what the *Nature of Discretion* is, viz.

I. It is a gift of God, *Isa.* 28. 26.

II. It is a gift best becoming the servants of God, as *Psal.* 112. 5. *A good man will measure his affairs with discretion.*

III. It is a gift of that nature, that it is most needfull and necessary for the Ministers of the Word; who must know how to give milk to Babes, and strong meat to Men; and when to be sons of thunder, and when sons of Consolation.

IV. *Discretion* is a main part of true wisdom. It is storied, that a Father who had three Sons, being desirous to trie their *discretion*, gave to each of them an apple, that had some part of it rotten: The first eats up his Apple, rotten and all; the second throwes the whole Apple away, because some part of it was rotten: But the third picks out the rotten, and eats that which was good; and thereby approved himself the wisest of the three. Thus some in our dayes, for want of *discretion*, swallow down all that is taught them, whether sound or rotten, true or false: Others reject all that is taught them, because though many things be true, yet somewhat is false and unsound: some who are the wisest and most *discreet*, trie doctrines by the Word of God, and then choose the good, and refuse the evil.

V. *Discretion* is of that nature, that it is the guide of all Religious actions. *Cassianus collat.* 2. *cap.* 2. tells us, that divers ancient *Fathers* came to S. *Anthony*, and asked him, What Vertue did by a direct line lead to perfection, that so a man might shun the snares of Sathan? He requiring every one to speak his opinion, one said, Watching and Sobriety; another said, Fasting and Discipline; another said, Humble Prayer; another said, Poverty and Obedience; and another. Piety and works of Mercy. Now when every one had spoken his minde, S. *Anthony* answered, All the Graces mentioned by you, are indeed excellent, but *Discretion* is the chief of them all. For this is *Auriga virtutum*, *Bern.* the guide of all vertuous and religious actions, and the Moderator and Orderer of all the affections. *Tolle discretionem & virtus vitium erit, Isidor.*

What.

Whatsoever is done with *Discretion* is vertue, and what without it is vice. *Discretio virtutibus modum imponit, sine qua, &c. Pet. Ravif.* An ounce of *discretion* is worth a pound of Learning; for as zeal without knowledge is blind, so knowledge without *discretion* is lame; like a sword in a mad mans hand, able to do much, apt to do nothing. He who will fast must fast with *discretion*; that is, he must so mortifie his flesh, that he do not kill it: he who gives Almes to the poor, must do it with *Discretion*, *Omnis petenti non omnia petenti, Gorchan. f. Rom. 12.* he must give to every one who doth ask, but not every thing that he doth ask: He who prayes must do it with *discretion*, observing *Place* and *Time*; *Place*, lest he be reputed an hypocrite; *Time*, lest he be accounted an heretick. Thus *Discretion* is the Guide of all Religious performances.

† 7. Observe, by whom *Discretion* is approved; namely,

I. Sometimes Christ approves of mans *discretion*, *Mark 12. 34.* And

II. Sometimes men approve of mens *discretion*, *Gen. 41. 39.*

† 8. Observe, who should be *discreet*, namely,

I. Men, *Isa. 28. 26.* And

II. Women, that is,

1. Beautifull Women, *Prov. 11. 22.* And

2. Young Women, *Tit. 2. 5.*

† 9. Observe, when *Discretion* is truly good for us; namely,

I. When Wisdom enters into our hearts, *Prov. 2. 10, 11.* And

II. When Knowledge is pleasant unto our soul, *Prov. 2. 10, 11.*

† 10. Observe, that the benefits, fruits, and effects of *Discretion*, are these two:

1. It defers anger, *Prov. 19. 11.*

2. It will preserve us, *Prov. 2. 11.*

† 11. From, concerning, or in regard of *Discretion*, we may learn these four things:

First, That the French say, *Une once de discretion vaut mieux qu'une livre de hardiesse*: An ounce of *discretion* is better worth, than a pound of hardiness: For mans Will, without *Discretion* to put limits thereto, is like a blinde

Horſe,

Horse, without a bridle to guide him aright; he may go fast, but runs to his own overthrow: and while he mends his pace, he hastens his own mischief.

Secondly, We may learn, that *Discretion*, and ripeness of judgement is gotten by four Means, viz. *God, Nature, Diligence, and Conversation.*

Thirdly, We may learn, that these six virtues frequently accompany *Discretion.*

1. Judgement: but *Discretion* and Judgement are ordinarily taken for one and the same, as: *sal. 112. 5. He guides his affairs with discretion, or judgement, And*

2. Advise ment; but *discretion* and advise ment are also ordinarily taken for one and the same, *Prov. 1. 4. Knowledge and discretion, or advisedness. And*

3. Prudence; but these also are usually taken for one another: as *Prov. 19. 11. The discretion or prudence of a man defers his anger. And*

4. Knowledge, *Prov. 1. 4. And*

5. Understanding, *Prov. 2. 11. And*

6. Wisdom, *Gen. 41. 39. found Wisdom, Prov. 3. 21.*

Fourthly, We may learn, that in regard of *Discretion* these five things are required of us.

1. To get it, *Prov. 1. 4.*

2. To keep it, *Prov. 3. 21.*

3. To regard and prize it, *Prov. 5. 2.*

4. To be discreet, in guiding and managing of our affairs, *Psal. 112. 5.*

5. To be discreet in all the acts of Vertue and Devotion. *Plerumque virtus quum indiscretè tenetur, amittitur; quum discretè intermittitur, plus tenetur, Greg. 29. mor. Quicquid boni cum discretionè feceris, virtus est; quicquid sine discretionè gesseris, vitium est. Virtus enim indiscreta pro vitio deputatur. Isidor. li. de Synodis. Discretio virtutibus modum imponit, sine qua virtutes sunt vitia; nam si ad sit timor & non discretio, transit in desperationem; si dolor, in amaritudinem; si amor, in adulationem; si spes, in præsumptionem; si latitia, in dissipationem; si ira, in furorem. Petr. Ravil. in quodam serm. It was the saying of that famous Chancellor of Paris, Bonum est mel cum favo; sapor scilicet devotionis, cum moderamine discretionis. Gerson. Honey is good with the honey-comb; and so is the favour of Devotion, when it is seasoned with a discreet mixture of moderation. Thus much for this word*

Discretion.

CHAP. IV.

Of Wise Men.

Concerning these, we have some things to consider of which are more *speculative*, and some which are more *practick*.

The Doctrinal Part.

In this *Part I* will only observe these six things.

† I. Observe, that there are four sorts of men in the world, in regard of *Wisdom* and *Prudence*. For,

1. Some are more wise than discreet and prudent: these know much more than they practise, or apply unto themselves.

2. Some are more discreet and prudent than wise; though these know little, yet they practise what they know.

3. Some are neither wise, discreet, nor prudent; these are Ideots, careless, and affectedly ignorant ones.

4. Some are both wise, discreet, and prudent; these are the true and knowing Christians, *Prov. 8. 12. I wisdom dwell with prudence.*

† II. Observe, that there are three sort of *spiritual Wise men*. For

1. Some see, and know of themselves what is right, and can follow it.

2. Some swerve from the right Way, through infirmity and weakness, but know how to renew themselves again by Repentance.

3. Some are weak in knowledge, obedience, and faith, but very forward to listen to good counsel, and the instruction of the wise.

† III. Observe, when a *Wise man* differs not from a Fool; namely,

I. Not in his Infancy. Nor

II. In his Sleep. Nor

III. In Silence; for in the two former we are all fools; and in silence all are wise.

† IV. Ob

†IV. Observe, that *Wise men* and *Fools* differ in many, very many things, viz.

1. The ancient *Physiologers* said, that the *Sun* was fed with salt water, and the *Moon* with fresh; to teach us, That *Wise men* seek for bitter things, so they be profitable; but *Fools* follow those things which are pleasant and delectable.

2. *Fools* do not foresee a tempest but too late, when they receive harm by it; but *Wise men* do foresee and take heed: *Fools*, for the most part, learn by wofull and sad experience; but a *Wise man* doth avoid the evil foretold, *Prov.* 22. 3.

3. *Fools* are contented in fair weather, or Prosperity; but a *Wise Man* doth well bear, and behave himself in either fortune.

4. *Plato* saith, *Sapientia vita, ignorantia mors est, &c.* Wisdom is Life, ignorance death: wherefore the *Wise man* lives, because he understands what he doth; but the ignorant person is dead, because he doth he knows not what.

5. *Chrysippus* saith, A *Wise man* wanteth nothing, and yet hath need of many things: but a *Fool* hath need of nothing, because he can make use of nothing, but wanteth all things: or, the *Fool* longs for what he lacks, and is not contented with, neither well useth what he hath; but the *Wise Man* rests well contented with what he enjoys, to the utmost good improves it, and is not troubled for the want of what he hath not.

6. A *Fool* in a day shall be known by his anger; but he who covereth shame, (that is, bridleth his affections) is wise, *Prov.* 12. 16.

7. A *Wise Man* concealeth knowledge; but *Fools* publish foolishness, *Prov.* 12. 23.

8. It is a Pastime to a *Fool* to do wickedly; but *Wisdom* is understanding to a man, *Prov.* 10. 23.

9. Every *Wise Man* will work by knowledge, but a *Fool* will spread abroad folly, *Prov.* 13. 16.

10. The *Wisdom* of the prudent is to understand his way; but the foolishness of fools is deceit, *Prov.* 14. 8.

11. The foolish will believe every thing; but the prudent man will consider his steps, *Prov.* 14. 15.

12. The foolish do inherit folly; but the prudent are crowned with knowledge, *Prov.* 14. 18.

13. A *fool* despiseth his fathers instruction : but he who regardeth correction is *prudent*, *Prov.* 15. 5.

14. Rebuke a *fool* and he will hate thee; but rebuke a *Wise Man*, and he will love thee, *Prov.* 9. 8.

15. *Wisdom* is in the face of him who hath understanding; but the eyes of a *Fool* are in the corners of the world; wandering to and fro, and not seeking after wisdom.

16. A reproof entreth more into him who hath understanding, than an hundred stripes into a *fool*; *Prov.* 17. 10.

17. If a *Wise Man* contend with a *fool*, whether he be angry or laugh there is no rest: that is, he can bear no admonition, in what sort soever it is spoken, *Prov.* 29. 9. but give admonition to the *wise*; and he will be wiser; *Prov.* 9. 9.

18. A *fool* poureth out all his minde; but a *Wise Man* keepeth it in till afterwards, *Prov.* 29. 11.

19. The *Wise Mans* eyes are in his head: but the *fool* walketh in darkness, *Eccles.* 2. 14

20. The heart of a *Wise Man* is at his right hand; but the heart of a *fool* is at his left hand, *Eccles.* 10. 2. that is, the *Wise Man* doth all things well, and justly, but *fools* do contrarily.

21. The words of the mouth of a *Wise Man* have grace; but the lips of a *fool* devour himself, *Eccles.* 2. 12.

22. The *Wise Man* buildeth his house upon the rock; but the *fool* upon the sand, *Matth.* 7. 24, &c.

23. *Wise Men* have Oyl in their Lamps; but *fools* have none, *Matth.* 25. 2, 4, 8, 9.

† V. Observe, to whom, or what *Wise Men* may be compared; namely,

1. *Worldly Wise Men* may be compared to the *Owl*; for as she seeth in the night, but her eyes dazle in the day; so *Worldly wise Men*, in the matters of the world are quick-sighted enough, but in spiritual and heavenly things are blinde, 1 *Cor.* 2. 13. *Qui amant in tenebris ignorantia versari, similes sunt avibus illis, quæ nocte volant, hæ Lucem odunt, amant tenebras.* Theodoret.

2. The *spiritual Wise Man* is compared to a *Builder*, who built his house upon a rock. *Matth.* 7. 24, &c. And

3. To a *Mulberry Tree*; for as that tree doth first bring forth some fruit, and then some blossoms as *Peraldu* (Cist
sum,

sum, virtut.) faith : so a *Wise Man* first brings forth works, and then words. And

4. To the *Adamant* ; for as that cannot be broken ; so the minde of a *Wise Man* cannot be daunted or enfeebled. And

5. To a *Pylot* ; for as they observe the winds, lest they be crossed by them ; so a *Wise man* doth observe the affections of his minde, lest he be overcome or mislead by them. .

6. A *Wise man* may be compared to the *Stars* ; for as they go a contrary course unto the world, as *Seneca* saith ; so a *Wise man* doth not conform himself to this wicked world, but to the Sacred Word of God.

7. As the Planet *Mercury* never moves far from the *Sun*, albeit it be one of the wandring Planets, as *Pliny* saith : so a *Wise Man* will by no means wander from honesty, or go astray from the Sun of righteousness.

8. As the *Birds Halcyones*, in the midst of Winter, do make the Sea calm, not only for themselves, but also for others, as *Pliny* saith : so a *Wise Man* in the most turbulent times, doth not only preserve unto himself the tranquillity of minde, but also maketh others quiet and peaceable.

9. A *Wise Man* may be compared to a *Snail* ; for as *Snails* go slowly, neither do touch any thing, nor move themselves any way, before they assay it with their horns, as *Pliny* observes : so it is meet that a *Wise Man* be considerative and discursive, by leisure and advice taking matters in hand, having first had some understanding of them. And

10. As the leaves of the Shrub *Rhododendros* is poyson unto some Cattel, as *Goats* and *Sheep*, but to *Men* are a remedy against the venom of *Serpents* ; so that which bringeth destruction to *fools*, as adversity and misery in outward things, a *Wise Man* turneth to his good and welfare.

† VI. Observe, the Number of *Wise Men* : namely,

I. They are many in conceit, and in their own opinion. *Laertius* telleth us, that in old time there were but *seven Wise Men* in the world ; but now it is hard to find *seven fools*. *Aristarchus*, scoffing at the great number of *Sophisters* in his dayes, said, That in old time, hardly could there be found *seven Wise Men* in the whole world, but in our

dayes, quoth he, much adoe there is, to find so many Fools; men in these dayes being so *wise* in their own eyes.

II. There are few indeed who are truly *wise*. When *Supputius* in *Pontanus*, had travelled all over *Europe*, to confer with a *Wise Man*, he returned at last without his errand, and could find none. *Anton. dial.* *Cardan* concurs with him, *li. 3. de sapient.* *Pauci ut video sana mentis sunt*; few there are, for ought that I can perceive, well in their wits. *Tully* to the same purpose saith, *Stultè & incausè omnia agi video*: I see all things to be done foolishly and unadvisedly. *Antisthenes* invited many guests to the banquet of *Wisdom*, but none would come save *Diogenes*; whereupon being angry that none would taste of his learned cheer, he would have excluded *Diogenes*, who the more he was forbidden, the more he came. *Job* complains, *1-10.* *I do not finde one Wise Man among you.* Thus much for the *Speculative*, or, *Doctrinal Part.*

The Practicall Part.

In this part we have some things to consider of by way of *Reprehension*, some by way of *Instruction*, and some by way of *Exhortation*.

† I. In regard of *Reprehension* observe two things, *viz.*

First, Observe, that natural and worldly *Wise Men* erre in these three things.

I. In understanding spiritual things carnally, as *John* 3. 4. & 6. 52. & 8. 52.

II. In judging things by the outward appearance, or by the event as *Jobs* friends judged him an hypocrite, because God afflicted him: so *Matth.* 27. 43. And

III. In thinking God like unto us, *Psal.* 50. 21. because they are ignorant of the power, mercy and long-suffering of God, *Matth.* 22. 29.

Secondly, Observe, that *Wise Men* are to be blamed in, or for these three things.

I. In giving evil example, or, for being wicked. *Marcus Aurelius* in his speech to the Tutors of his Son *Commodus*, hath these words: We ordain and command, that more grievous punishment be given to the *Sage*, for one fault only, committed by him publicquely, than to the simple
man

man for a greater offence secretly committed. And

II. In being proud, or, for being self-conceited of their own *wisdom*. *Guevara* in his *Dial. of Princes*, l. 2. c. 9. fol. 97. b. saith, Though a man think himself to be *wise*, yet he should not esteem his neighbour a fool; for there is none so *wise*, but he may use and employ it all: for I never saw any man so *wise* of himself, but that he needed the counsel of another. *Summa cura providendum est, ne accepta sapientia, cum ignorantia tenebras illuminat, lumen humilitatis tollat, & jam sapientia esse nequit, quæ etsi locutionis virtute fulgeat, elationis tamen velamina cor loquentis obscurat.* *Greg.* in *mor.* If ignorance be expelled, and *wisdom* learnt, take heed thou be not proud of thy *Wisdom*; for *Wisdom* of speech doth not so much adorn a man, as pride because of *Wisdom* doth blemish him.

III. *Wise Men* are to be blamed, in or for refusing to impart their *Wisdom* to others. *Socrates*, though otherwise very *wise*, ^{yet} herein I hold him blame-worthy; That he would not benefit others by his Writings: for being entreated by his Scholars, to write those excellent, humane, natural and moral things, which he knew and taught, he refused it; and that, as he said, for these three reasons:

1. Because the Paper and Ink would be of more worth, than the things written thereon.

2. Because, as he blamed many things in the Writings of others, so perhaps many would do his: and therefore because he would be blamed by none, he would write nothing. And

3. Because *Wisdom* ought to be written in mens hearts, and not in beasts skins, to wit, Parchment. But *Plato* his Scholar, knowing and remembring, *Bonum quo communius eo melius*; that the more common a good thing is, the better, did therefore write well nigh all that his master *Socrates* taught. This last reason I once found in this old Verse.

*Wisdom and Science which are pure by kinde,
Should not be written in Books, but in Minde;
For Wisdom in Books with the Books will rot,
But writ in the Minde will nere be forgot.*

† II. From, concerning, or in regard of *Wise Men*, we may Learn these five Lessons.

First, That *Carnal Wise Men* are vain : as 1 Cor. 3. 20. *The Lord knows the thoughts of the wise that they are vain* : that is, Such as excell in natural gifts, who are the choicest, and most picked men, even the very flowre of the rest, even the thoughts of these are vain.

Secondly, We may learn, that the children of this world are *wiser* in their generation, than the children of God, Luk. 16. 2, 8. And

Thirdly, That *Spiritual Wise Men* may be ignorant of worldly things : for as the *Wiseſt Grammarian* may be found a fool in *Black-smiths* work, and as the skillfullest *Pilot* may be found unexpert in the Art of *Physick* ; so he who is *wise* in those things which appertain unto God, may be a *fool* in those things which concern the world.

Fourthly, We may learn, when a *Wise Man* is best known ; namely,

I. *Guevara*, in his Book concerning *Courtiers*, ca. 5. f. 121. saith, *Wise Men* are never known, (that is, they are then best known) but among fools, and light persons. *Contraria juxta se posita*, white is never so white, as, when it is drawn upon black.

II. The *French*, by way of Proverb say, *Au milieu des perils la prudence reluit* : *Wisdom* doth shine in the midst of danger ; and a *Wise Man* is best known, *In mediis periculis*, when he is surrounded with evils.

III. *Alexander Severus* saith, A *Wise Man* is best known in injuries and wrongs ; because it often comes to pass, that there is much more *Wisdom* shown in dissembling a wrong, or in passing by an injury, than in revenging it.

IV. *Seneca* saith, that a *Wise Man* is known at a double time, viz. when he is wronged, and when he is praised : for he will not lightly be angry for a wrong done unto him, nor be proud when he is praised.

V. *Aristotle* saith, there is a threefold time, when a *Wise Man* is known, viz.

1. When he makes his enemy his friend.
2. When he makes the Ignorant learned.
3. When he makes the Dishonest man good.

Fifthly, We may learn, what the *Properties* of *Wise Men* are ; namely,

1. *Mala intelligere*, to see ; perceive, and understand evils and dangers; for men must not be willingly blind, but learn to foresee evils to come. And

2. *Mala ignoscere*, to do evil to none, but to pardon and forgive those, who offend and injure us. And

3. *Susplicari*, to suspect evils from evil men, especially from those who hate us: for Christ would not commit himself unto the *Jews*, Joh. 2. 24. And

4. *Evitare*, to avoid peril, and not to run into the Lyons mouth. It is *Wisdom*, saith *Hierom*, *J. Matth.* 10. 16. *Insidias vitare*, to endeavour to avoid the traps, gins, snares, and trains, which are laid for us *Sapientia vera firma est, non tamen elata: non timet pericula, sed nec provocat, aut lacescit.* Lips.

He wisely hopes, and gainfully despairs;
Who fears no ill, and yet all ill bewares.

5. *Sapientis est primam causam querere*: A *Wise Man* looks not at the stone thrown, but at the hand which throws it; not at the instrument, but first cause. Hence *Seneca* saith, *Epist.* 13. *Initium rerum omnium sapiens, non exitum spectat; initia in potestate nostra sunt, de eventu fortuna judicat.*

6. The *Wise Man* is alwayes peaceable and quiet. *Talis est sapientis animus, qualis mundi status super Lunam, semper illic serenum est.* *Senec.* *Epist.* 59. The minde of the *Wise Man*, is like that part of the world which is above the *Moon*, for there it is alwayes clear, and free from clouds. *Sapientia ars vivendi putanda est, que mœstitiâ pellit ex animis, qua ex irrescere metu non finit, qua præcepit in tranquillitate vivi potest cupiditatum ardore restincto,* *Tul.* *li.* 2. *de fin.* *Sapientis est nihil admirari quum accedat, nihil ante, quam evenit, non evenire posse arbitrari,* *Cicero.* *Ep.* The property of a *Wise Man* is, to think nothing which happens, or comes to pass strange, nor before it comes, think it cannot come; and hence preparing himself for, and arming himself against all changes and chances whatsoever, his minde is not molested, nor his spirit troubled, with any thing that befalls him, but is full of tranquillity and calmness in all conditions whatsoever.

7. The *Wise Man* is a resolute and resolved man. *Selimus* the Son of *Bajazet*, a *Wise Man* though a tyrant, was often heard to say, He is not worthy to be called

Wise, who will not shortly and out of hand dispatch that thing which he hath once determined to doe: because through procrastination and delay, the good occasion or opportunity is often lost.

8. The *Wise Man* is a constant man, in goodness alwayes the same, in all things, in all places, at all times, with all persons. As *Phidias* could not only make Images of Ivory, but also of Brasse, Marble, and Wood; so a *Wise Man* will shew his Vertue, in Riches, in Poverty, in his own Countrey, in Banishment; whether he be Captain or Souldier, sound or sick, or in what estate soever he be, he will behave himself wisely and commendably. *Pliny* saith, As Nature sheweth her self no less admirable in making a *Gnat*, than in forming an *Elephant*: so a *Wise Man* both in great and small matters sheweth his excellency, and excellent *Wisdom*, lib. 11. cap. 2. As a good workman is not only a Workman in one matter, or thing alone; but in all things belonging to his Art; so a *Wise Man* is constantly good in all things, and in all occasions and occurrences, whether prosperous or adverse. *Sapiens non semper it uno gradu, sed una via.* *Seneca*. The *wise man* walks alwayes in one and the same way, though not alwayes one and the same pace. The *Stoicks* went a little too far in this particular, when they said, (as *Seneca* relates it) that a *wise man* never repents himself of what he hath done, neither ever changeth his counsel, or reformeth his actions. A *wise man* must not persist in error, nor persevere in a wrong way, but change his counsel if truth and equity require it. *Europius* tells us, that *Severus* the Emperour, for his stable *Wisdom*, knowledge, and judgement, was called *Severus pertinax*. Stability and constancy is good in that which is good, but evil in evil.

9. A *wise man* is master of himself. *Phocion* one day speaking his minde in the Council chamber of the *Athenians*, against the enterprizing of a certain War, and seeing his advice so greatly to displease them, that they would not give him leave to utter his minde, he spake freely unto them in this manner; You may peradventure, O *Athenians*, force me to do that which ought not to be done, but you cannot constrain me to speak any thing contrary to my opinion, which ought not to be spoken or counselled.

10. The

10. The *Wise man* is circumspect in all his actions. *En-ropius* saith, that *Antonius* the meek, was a very wise and vertuous Emperour, and so well advised in all his doings, that he never repented him of any thing he did.

11. The *wise man* looks backwards and forwards. *Marcus Aurelius* writing unto the fourteen Tutors of his Son *Commodus*, hath these words; The *Wise Man* who hath understanding ought to think of that which is past, and by much *wisdom* to provide for that which is to come; for he cannot be counted *wise*, who is carefull only in one thing. Thus *Terence*, *Adelp.* 3. 4. *O Demea, isthuc est sapere, non quod ante pedes modo est vivere, sed etiam illa qua futura sunt prospicere:* to be *wise* is not only to take knowledge of those things which are present, but also to foresee, and to provide for those things which are to come. For as they who sail with successfull winds, have instruments ready. whereby they may arm themselves against a storm: so *Wise Men* in prosperity, will prepare themselves to bear adversity.

12. Another property of a *wise man* is *Tacere*, to hold his peace, and keep his own counsel. *Aliquando bonum est verum celare*, August. It is lawfull sometimes to conceal some Truths. A man is not bound by his own babling to betray himself, it being the part of a fool to utter all his minde, *Prov.* 29. 11. And

13. *Patienter ferre*, to endure patiently and contentedly the evils which lie upon him. And

14. *Sincerè profiteri*, to profess Christ and Religion in sincerity, not in shew; in truth, not in hypocrisie.

15. The property of a *wise man* is to love those who rebuke him, *Prov.* 9. 8. & 25. 12. And

16. To lay up Knowledge. *Prov.* 10. 14. And

17. To endeavour to encrease in *Wisdom*, *P.* 6v. 18. 15. And

18. To consider well ere he act. *Plotinus* saith, It is *wisdom* to think upon every thing, before we execute it; and as the Proverb is, to look before we leap. *Bias* saith, *Considera, & postea rem aggredere*, *Laert.* First weigh and then work; first consider and then act.

19. The *Wise Man* is a Law to himself. *Antisthenes* the *Athenian* saith, *Non vivit sapiens juxta Leges ab hominibus conditas, sed juxta normam virtutis, &c.* The *wise man* doth

not live according to the Edicts or Laws enacted by man; but according to the rules and dictates of vertue. For he doth not avoid evil, because mans Law forbids it, but because reason it self doth dissuade from the doing thereof. *Laert. lib. 6.*

20. Lastly, it is the property of a wise man to be wise for himself. *Non sapit qui sibi non sapit : Ille sapit qui sibi sapit*, Euripides. As he is not wise, who is not wise for himself; so he is wise, who is wise to himself, *Prov. 9. 12.* Thus much for the Lessons to be learnt from, or in regard of *Wise Men*.

† III. It is required, or the Duty of all, to labour to be wise; or wise men. Many things in regard of *Wise men* might offer themselves to our consideration; I will only instance in, or insist upon these seven.

† I. Observe, who those seven *Wise men* were, which the *Grecians* so much boast of; namely, The seven Sages, or *Wise men* of *Greece*, who were renowned throughout all the world, were these :

1. *Thales Miletius*, who invented the Card to sail by : he was born at *Myletum* in *Greece*.

2. *Solon*, who gave the first Laws to the *Athenians*, and judged no man happy before his death. He was born in the Island of *Salamine*.

3. *Chilo* of *Lacedæmon*, who was Ambassador into the Orient for the *Athenians*. He was born at *Lacedæmonia*.

4. *Pittachus*, who was not only a Philosopher, but also a Captain of the *Mytilenes*. He was born at *Mytilene* in the Isle of *Iesbos*.

5. *Cleobulus*, who descended from the ancient line of *Hercules*. He was born at *Lind* in the Isle of *Rhodes*.

6. *Periander*, of whom Historiographers doubted, whether his Philosophy or Tyranny were greater. He was King of *Corinth*.

7. *Bias*, who was Prince of the *Pyreneans* : he was a learned Philosopher, and a valiant Souldier, who overcame the *Metinenses* : This battel was the first that any Philosopher of *Greece* fought. He was born in the Haven Town of *Priene*, in the Countrey of *Ionia*.

† 2. Observe, who are truly termed prudent and wise men; namely,

1. Great men are not alwayes wise, *Job 33. 9.* But

2. Tho

2. The *wise* in heart are *prudent*, *Prov.* 16. 21. And
3. Those who abstain from evil are *wise*. *Socrates* being asked, *Quinam prudentes essent?* who were *wise men*? he answered, *Qui non facile delinquunt*, They who are not given unto, or who carefully avoid sin.
4. Those who win Souls are *wise*, *Prov.* 11. 30.
5. Those who refrain their Lips are *wise*, *Prov.* 10. 19. & 17. 28. And
6. Those who receive and obey Directions and Precepts, *Prov.* 10. 8. & 12. 15. And
7. Those who gather in Summer, *Prov.* 10. 5. And
8. Those who keep and observe the Commandements of God, *Deut.* 4. 6. *Solomon*, *Prov.* 1. 5, 6, 7. and in many other places of that Book, doth usually call good and godly men *wise*, and wicked persons fools, and that for these three reasons:

I. Because there is Folly and Madnes in all Wickedness.

II. Because the fear of God is the beginning of *wisdom*: as both making men carefull to learn their duties, and having also a promise of direction in the way that they should choose. And

III. Because true piety and goodness are hereby freed from the reproach of folly, and simpleness, cast upon them by worldly *wise men*: For as the *Heathen wise men* counted the Doctrine of the Gospel foolishness, so worldly *wise men* judge all true conscience of it, and obedience unto it, to arise from want of wit, and superstitious simplicity. But let men say what they will, the Gospel is the *wisdom* of God; and the obedience of it the *wisdom* of Gods people (*Deut.* 4. 6.) in his sight, and in all theirs who judge aright; which to neglect, and true happiness in it, is the madnes of folly.

† 3. Observe, that many in the Word have been commended for their *wisdom*: to wit, both *Jews*, *Gentiles*, and *Christians*; yea both *publique* and *private* persons of all.

I. Among the *Jews* are commended,

1. These *publique persons*; *Solomon*, 1 *King.* 2. 6 & 3. 28. *Joshua*, *Dent.* 34. 9. *David*, 2 *Sam.* 14. 20. *Joseph*, *Gen.* 41. 39. *Ezra*, 7. 2. And

2. These *private persons*; *David* when he kept his fathers

thers sheep, 1 Sam. 16. 18. and the woman of *Abel*, 2 Sam. 20. 22.

II. Among the *Gentiles* are commended *Sergius Paulus* the Deputy, *Acts* 13. 7. and divers others.

III. Among the *Christians* only is *true wisdom*, and *spiritual prudence*: and therefore to instance in them, or give examples of *wise Christians*, is needless, and endless.

† 4. Observe who are destitute of *wisdom*; or, who are not *wise men*: namely,

1. Those who justify themselves before God are not *wise*, *Job* 4. 17, 21.

2. Fools are destitute of *wisdom*, *Prov.* 1. 7. & 10. 21. & 17. 16.

3. He who despiseth his neighbour is not *wise*, *Prov.* 11. 12.

4. Scorners are destitute of *wisdom*; for though such should seek it, yet they find it not, *Prov.* 14. 6.

5. Those who reject the Word of the Lord are not *wise*, *Jerem.* 8. 9. And

6. Those who are given unto, or deceived by wine, *Prov.* 20. 1.

† 5. Observe, who must, or should be *wise*, namely,

I. *Magistrates*, *Deut.* 1. 13. & 2 *Chron.* 2. 12. As *Socrates* by the Oracle of *Apollo*, was held the *wisest man* among the *Heathen*: so *Solomon* by the testimony of God, was the *wisest man* upon earth, 2 *Chron.* 1. Be *wise now therefore ye Kings*, *Psal.* 2. 10.

II. Ministers must be *wise*; and therefore are called, *wise stewards*, *Luk.* 12. 42. that is, they must have skill, to fit, and to give to every one within their charge, his due portion of food, agreeable to his strength, and age; that is, Milk to whom milk, and strong meat to whom strong meat belongs. If *Solomon* a Magistrate, and Ruler over bodies, desired *Wisdom* above all worldly things, then how much more should Ministers desire it, who are set over mens Souls? *Non aurum, non divitias, non terrenam gloriam Solomon à Deo petit; sed ut sciret populum Dei regere & judicare. Si hoc eligit Rector corporum, multo magis hoc eligere debent Rectores animarum, ut ingressum ad fidem, & egressum ad fidem populo Dei demonstrent*, *Gloss.* in *Lib.* 1. *Reg.*

III. Old men should be *wise*, *Job* 12. 12.

IV. Chil-

IV. Children should be *wise*, Prov. 10.1. & 29.3. And

V. All men should be *wise*, Prov. 1.20.&c. & 8.1. &c.

† 6. Observe, for whom men should be *wise*: namely, for themselves as well as for others. *Wise men* should not be like *shell-fishes*, which breed Pearls for others to wear, but are sick of them themselves; nor like a *Mercury Statue*, which shewes the way to others, but stands still it self; nor like a *Whetstone* which sharpeneth the knife, but it blunt it self; nor like *Plutarchs Lamiae*, which have eyes abroad, but are blinde at home: for he who is *wise*, should principally be *wise* for himself; and be like the *Cinnamon-tree*, which lets not out, or spends all its sap in leaves and fruit which will fall off, but keeps the principal part of its fragrancy for the Bark which staves on. It were small happiness for a man, to heal others, and be incurably sick himself; to save others by his *wisdom*, and to lose his own Soul by his folly and iniquity; like the Ship, *Acts* 27. which was broken to pieces it self, but helped the Passengers safe to shoar; or like those who built the Ark for *Noah*, and were drowned themselves, An Orator having wisely and bitterly declaimed against folly, and had scoffingly put the fool upon his Auditors; one of them said, Sir, your discourse of *folly* may well be divided into three parts: to wit; in one you have declaimed against all men; the second you have bestowed upon us; and the third you have kept to your self. Thus they who commend *wisdom* to their Hearers must keep some for themselves. For a man to have a full brain, and an empty heart; a Library of Divinity in his head, and not so much as the least Catechism in his Conscience; is, as if one were to tell heads, and to number the company, but should forget to reckon himself. If an Inheritance were to be divided among many children, no Coheir would set out the portions of the rest, and forget his own. When a man gives away all temporal things, we say, he hath a kind heart; but in the distribution of Spiritual things, to leave our selves none, argues not a kinde but a stupid heart. *Bonum sui diffusivum*. Arist. Heavenly knowledge is not lost by communicating, for we may give all and keep all: And therefore we must not with *Martha*, care for many things on the behalf of others, and never mind that one thing of *Mary*, the care of our own salvation,

tion, *Luk. 10. 41.* but pray unto God to enable us, to give so much spiritual *wisdom* and knowledge unto others, as may make them rich in grace, and yet keep so much for our selves, as may make us rich in glory.

† 7. Lastly, observe, what the *Badges, Marks, and Signs* of a true *Wise man* are: namely,

1. *True Wisdom* consists not in opinion, but in truth, *Prov. 26. 16. Rom. 12. 16. Job 37. 24.* The fool thinks himself *wise*; but the *wise man* thinks not so of himself; as was proved before in *Socrates*.

2. A *wise man* covereth shame, *Prov. 12. 16.* that is, he bridleth his affections. And

3. He concealeth knowledge, *Prov. 12. 23.* and knows when to be silent, *Amos 5. 13. Job 13. 5.* And

4. He worketh by knowledge, *Prov. 13. 16.* And

5. He understandeth his Way, *Prov. 14. 8.* And

6. He considers his steps and goings, *Prov. 14. 15.* And

7. He regards correction, *Prov. 15. 3.* And

8. He foresees destruction, and labours to prevent it, *Prov. 22. 3.* And

9. Tully saith, A *wise man* is neither *Adversis rebus oppressus, nec elatus secundis*, as a Gentleman of our Nation once writ to an Earle.

*Such one is ware by what degrees he climbs;
Rather pleasant than proud in high estate,
Far bolder than abasht in lowring times,
And can in both right well uphold his state.
Which many would, but few can doe, or none,
Of which small sort I wish your Lordship one.*

10. *Alexander Severus* saith, by *Wisdom* is marked and discerned, the words, acts, and demeanour of all men: Whence I may say, That a *Wise man* may be known by his *Words, Works, and Carriage*.

First, By his *Words*: for as we see (saith *Socrates*, ap. *Stob. Serm. de Virt.*) the beautifull Pictures, when the gate of the Temple is open; so we perceive excellent representations of Vertue, when a *Wise man* openeth his mouth. *Wisdom* is a tree which springeth from the heart, and beareth fruit in the tongue. *The mouth of the righteous will speak Wisdom, and his tongue will talk of judgement,*
Psal.

Pfal. 37. 30. & 49. 3. In the lips of him who hath understanding Wisdom is found, &c. Prov. 10. 13. 31. Note here; that these eight benefits come from the words, tongue, lips, or speeches of Wise men:

1. Under Parables and dark speeches they utter profound *Wisdom*, *Prov. 1. 6. And*

2. The tongue of the *wise* is health, *Prov. 12. 18. And*

3. The Instruction of a *Wise man* is as the well-spring of life, to turn away from the snares of death, *Prov. 13. 14.*

4. The Lips of *Wise men* preserve them, *Prov. 14. 3.*

5. The tongue of the *wise* useth knowledge aright, *Prov. 15. 2.*

6. The lips of the *wise* do spread abroad knowledge, *Prov. 15. 7. and encrease doctrine, Prov. 16. 21, 23.*

7. A *Wise man* with his words will pacifie wrath, *Prov. 16. 14. And*

8. The words of the *wise* are like goads, and like nails fastened by the masters of the Assemblies, which are given by one Pastour, *Eccles. 12. 11.*

Secondly, A *Wise man* may be known by his *Works* and actions; for *true Wisdom* teacheth us, as well to do well, as to speak well. It sufficeth not a lover of *Wisdom* to reprove the vices of others by words, but it is necessary for him to do himself that which he requireth others to do. Like as the sick man who asketh counsel, and is taught by the Physician, is never the nearer health, except he take the medicine: so he who is instructed in *Wisdom*, and followeth not the same, is never the better therefore, but loseth the health of his body, and the blessedness of his soul. And therefore *Aristotle* saith, Desire not to be *wise* in words, but in works: for *wisdom* of speech wasteth with the world, but works wrought by *wisdom* encrease unto the world to come. *Wisdom* sometimes signifies *Prudence* and *Discretion*, enabling men to perceive what is fit to be done, according to the circumstances of time, place, persons, manner, and end of doing, *Eccles. 2. 13, 14. I saw that there is profit in Wisdom, for the Wise mans eyes are in his head. And 1 Sam. 16. 18. He is a man of War, and wise in matters.*

Thirdly, A *Wise man* may be known by his *Carriage* and *deportment*, in all places, at all times, and with all persons.

persons. *Wisdom* garnisheth riches, and shadoweth poverty. *With the well-advised is Wisdom*, Prov. 13. 10. Acts 13. 7. *Socrates* exhorted all his Scholars unto these three things; *Ut in Animo haberent prudentiam, in Lingua silentium, & in Vultu verecundiam*; Maxim. Sermon. 41. To have *Wisdom* in their heart, *Silence* in their tongues, and *Bashfulness* in their countenance. Thus much for these words, *Wis, Wisdom, Prudence, Discretion, and Wise Men*. I come now to treat of their contraries, viz.

Folly, Foolish, Foolishnesse, Fools,
Silly, Simple, Unwise, Imprudent,
Inconsiderate, Indiscreet, Rash.

CHAP. V.

Of Folly, Foolishness, Foolish.

Concerning these, I will briefly hint at some things which are more *Doctrinal*, and some which are more *Practical*.

The Doctrinal Part.

In this *Part* I will cursorily consider these three things:
 First, To whom *Folly* is referred: viz.

1. Sometimes to Angels, Job 4. 18.
2. Sometimes to Men, 1 Sam. 25. 25.
3. Sometimes to Beasts. *Zebra* in *Africa* is a beautiful creature, much like a *Horse*, but so simple, that a man may come within shot of them at pleasure, and may shoot three or four of them before they will make away. Again, there is a beast in *Africa* called *Dabuh*, (*Solinus* cap. 32. calls it *Celpbos*) which is like a *Wolf*, but in his feet and legs, wherein it resembles Man; which is so simple and foolish, that with a Song and a Taper, they who know his haunt, will bring him out of his Den, and captivate his ears with Musick, whilest another captivates his legs with a Rope.

Secondly, Observe, that there are three sorts of *Folly*, viz.
 I. There

I. There is a good and warrantable *folly*, 2 Cor. 11. 1. And

II. There is a natural *folly*, Prov. 13. 16. & 14. 24. Thus it is *folly* to hop against the hill, and to strive against the stream. And

III. There is an evil and wicked *folly*: thus the name of *folly* is given,

1. To Rapes, Gen. 34. 7. Judg. 20. 6, 10.
2. To Sacrilege, Josh. 7. 15.
3. To Incest, 2 Sam. 13. 12.
4. To Foolish Reasonings, Job 42. 8.
5. To a Life void of Religion, Psal. 49. 13.
6. To the Instruction of *Fools*, Prov. 16. 22.
7. To him who answers a matter before he hears, or fully understands it, Prov. 18. 13.
8. To wicked words, Isa. 9. 17. And
9. To false teaching, Jerem. 23. 13. & 2 Tim. 3. 9.

Thirdly, Observe, that there are four sorts of *foolishness*, viz.

I. It is a *foolish* thing for a man to live in such a condition, as he would be loth to die in. And

II. To expose his life to the danger of losing it for a thing of no price or value. And

III. To choose evil before good, when both are propounded to a mans choice. The *Rabbins* say, (it may be a *Legend*) that when *Moses* was a childe, King *Pharaoh* setting the Crown on his head, he threw it on the ground, and trampled upon it; whereupon the King took a fire-coal out of the fire, and held a piece of Gold in his hand, bidding him take one; whereupon he taking the coal, and refusing the Gold, they all concluded that he was a *Fool*. And

IV. It is a great *foolishness* for a man to sell a large Patrimony for a dith of broth; as *Esau* sold his birthright for a mess of Potrage.

The Practical Part.

In this *Part*, there are some *Lessons* to be learnt, and some *Duties* to be performed.

† I. From, concerning, or in regard of *Folly*, we may learn these eight *Lessons*;

I. Who

1. Who must not turn to *folly*, viz. Saints, *Psal.* 85. 8.
And

2. Who promote and advance *folly*, viz. they who are hasty of spirit, *Rom.* 14. 29.

3. We may learn, why *folly* prevails so much with men; namely,

I. Because they repulse her not valiantly, endeavouring to be freed from her.

II. Because they will not give credit to those things which were found out to be true, and taught by *Wise men*. And

III. Because they lightly pass over things of great importance. *Senec. ep.* 59. *ad Luc.*

4. We may learn, that it is lawfull to study it dogmatically, *Eccles.* 1. 17. & 2. 3. & 7. 25. And

5. That Wisdom is better than *Folly*, *Eccles.* 2. 13. And

6. That a little *folly* defameth and disgraceth him, who is in estimation for wisdom and glory. And

7. That *folly* is often highly esteemed, when those who are rich in Wisdom and Vertue are little set by, *Eccles.* 10. 6.

8. We may learn, that *folly* procures punishment, *Psal.* 38. 6. *Prov.* 10. 8, 10. & 7. 22. For

I. The Lord bewails our *foolishness*, *Prov.* 17. 21. & 19. 13. and therefore it is blamed, *Mark* 7. 22. and *fools* exhorted to learn wisdom, *Prov.* 1. 22, &c. And

II. *Foolishness* is loved, till stripes come, *Prov.* 22. 15. & 5. 23. & 13. 19. & 19. 29.

† II. The Duty here required of us is, to lay aside *folly*, and to labour to be *wise*. Two particulars are here distinctly to be handled :

1. To labour to be *wise*.

2. To lay aside *folly*.

FIRST, It is our duty to endeavour to wax *wise*, *Psal.* 94. 8. *Prov.* 5. 1. To which purpose let us consider and do these four things.

First, Let us be humbled for our sins, *Mich.* 6. 8. *Jeel* 2. 13. *Jam.* 4. 9. And

Secondly, Let us labour to redeem the time, *Ephes.* 5. 15. And

Thirdly, Let us consider our ways. *Prov.* 28. 26. *Plurimi non eunt, sed fecuntur*. *Senec.* We must not be violent

lently hurried, and ride post in our spiritual warfare and journey, but walk circumspectly with fear and care, *Prov.* 14. 8, 15. *Eph.* 5. 15. And

Fourthly, Let us endeavour to know our selves, and our own sins. *Multi alios non seipsos; num plus amas, &c. Chrysost. s. Matth. 7.* Many know others better than themselves; and the sins of others better than their own; but yet they will love themselves best. *Summa Philosophia γνῶσις αὐτῶν: Hugo Viß.* The best Philosophy is to know our selves. *Quo minus se novit, minus displicet. Gregor.* The less a man knows himself, the more he loves, and the better he likes himself. And therefore let us consider, what these two *Fathers* say:

I. *Gregory* saith, We should consider these four things; *Ubi fuisti, es, eris, non es?*

1. What we once were, for the time past,
2. What we now are, for the time present.
3. What we shall be, for the time to come.
4. What we are not, which we should be.

II. *Bernard* saith, we should consider these three things, *Quis naturâ, personâ, vitâ?*

1. What we are by nature?
2. What we are in our persons?
3. What we are in our Lives? We must diligently examine, what our natural condition is; what our personal constitution is; and what our life and conversation is.

SECONDLY, It is our duty, to labour to remove *Folly* and *Foolishness* far from us, *Prov.* 8. 5. & 9. 6. Two things are here considerable:

1. Wherein *Folly*, and *Foolishness* consists.

2. The fruits and effects of *Folly*.

† I. *Folly* and *Foolishness* consists in Five things, viz.

First, *Non considerando*, in not considering. *Psal.* 92. 6. *Isa.* 57. 1. *Eccles.* 2. 14. *Luk.* 21. 25. *Isa.* 44. 19. that is,

I. That nothing comes by chance, 1 *King.* 22. 34. And

II. That Gods hand is in all our afflictions, *Psal.* 14. 1. *Isa.* 19. 12. And

III. That the Cause of all is sin, 1 *King.* 8. 38. This is the worst of all, *Prov.* 17. 10. & 23. 35.

Secondly, *Non cautè ambulando*, in not walking wisely, *Jer.* 4. 22. & 51. 4. *Prov.* 27. 22. that is,

1. By not Fearing, *Pfal.* 119. 120. *Prov.* 16. 6. *Jonah* 1. 16. And

2. By Laughing in the time of Lamentation; by being merry in the time of mourning, *Prov.* 15. 21. *Isa.* 22. 12. *Amos* 6. 6. *Eccles.* 7. 6. *Isa.* 28. 9.

Thirdly, *Non respiciendo*, in not regarding the frailty of Life, *Pfal.* 90. 12. And therefore Apoplexies, Plague, Pestilence, and such diseases as cut men suddenly off, are sent abroad into the world.

Fourthly, *Mundane sapiendo*, in studying only worldly wisdom; in minding only worldly things, *Rom.* 1. 22. *Isa.* 10. 12, 13. *Ezed.* 1. 10. & *1 Cor.* 3. 18. And

Fifthly, *Male curando*, in curing spiritual maladies amiss: that is,

1. By avoiding the Effect not the Cause. Many are afraid of the Plague, who never fear sin: although if they sin, their conscience will follow them, as the shadow the substance, and clamour continually against them. And

II. By presuming to abide in their sins; and the phrase of *Fools*, *Pfal.* 107. 17. (*Fools are afflicted by reason of their sins*) seems to denote this; as if he should say, *Fools* will not forsake their sins, until they be compelled by scourges, as follows in the next particular, *viz.*

† II. The fruits and effects of Folly and Foolishness are these eight:

1. A Fool wants understanding.

2. He cannot be taught, being incapable.

3. He cannot weigh and consider things as they are, *Deut.* 31. 22, *Eccles.* 4. the last, or, 5. 1.

4. He cannot walk or work by rule and pattern, *Gal.* 6. 16.

5. He cannot put a difference between thing and thing, as between Brass and Gold, or, Glass and Crystal, *Rom.* 1. 28.

6. He knows not times and seasons, when it is time, or fit to do such or such a business, and when it is time to be left undone.

7. He doth not foresee the events of things, neither considers the danger of his folly, as *Prov.* 7. 22, 23. And the fool followed her straightwayes, as an Ox that goeth to the slaughter, and as an Idiot to the stocks for correction, till a
dare

dart struck through his Liver; and as a bird hasterh to the snare, not knowing that he is in danger. Herodotus tells of *Pisli*, a foolish people, who being displeased with the South winde, for drying up their waters, would needs take up arms against it; but while they marched on the sands to meet their enemy, it blew so strongly, that raising a drift of sand, it overwhelmed them, whereby instead of a victory, they met with their graves, as a just reward of their folly.

8. Affliction is an effect of folly, *Psal.* 107. 17. Fools are afflicted for their sins. Sinfull Folly brings forth sorrow; or, foolish impiety, or impious folly produceth punishment, *Isa.* 42. 24. & 50. 1. & 59. 2. *Fer.* 3. 25. *Prov.* 13. 6. *Fer.* 44. 2, 3. For

First, The Law obliges the Lord to punish sin, *Gen.* 22. 17. & *1 Cor.* 15. 55. And

Secondly, Sin is the seed of punishment; *Hos.* 8. 11. And

Thirdly, Only Faith and Repentance frees us. And therefore, let us examine our sins; that is,

I. Our own sins, not the sins of others. And

II. Our crying sins. And

III. Our confidence and boldness in sinning, *Fer.* 43. 27. And

IV. Our craftiness and cunning. And

V. Our occult and secret sins; whether

1. Such as yet are hid from our selves, *Psal.* 19. 13. Or,

2. Such as we desire to hide from the Lord, *Psal.* 90. 8. *Fer.* 16. 17. *Mich.* 3. 16.

CHAP. VI.

Of Fools, and Unwise;

IN this Chapter, as in the former, we have both a *Doctrinal* and a *Practical Part* to consider of.

The Doctrinal Part.

In this *Part* we have these six things to observe, and consider of:

† 1. Observe, who are *unwise*; namely;
First, Sometimes some people, *Deut. 32. 6. Hos. 13. 13.*
Secondly, Sometimes some persons. Now these persons
are said to be *Unwise*.

1. He who will wade thorow the River which he hath
not founded, unless he can either swim well, or have
help at hand.

2. *Stultus, ab obliquo qui cum discedere possit,
Pugnat, in adversas ire natator aquas. Ovid.*

*When dangers may be shun'd, I reckon him
Unwise, who yet against the stream will swim.*

3. He who is ungratefull to God, *Deut. 3. 26.*

4. He who protracts and delays his Repentance and
Conversion unto God, *Hos. 13. 13.*

5. He who is not converted to the Faith of Christ,
Rom. 1. 14.

6. He who is negligent and careless of his Conver-
sation and Life, *Eph. 5. 17.*

7. He who is illiterate, and ignorant, *Rom. 1. 14.* or, who
either wholly wants the knowledge of the truth, or having
it, doth not submit himself to be ruled by it, *Eph. 5. 17.*

8. He who labours to allure others to sin, *Prov. 9. 13.*

9. The carnal and unregenerate man is *unwise*, *1 Cor. 2.*
14. Prov. 2. 3. Jam. 1. 5. And so is

10. The blind and ignorant man, *Eph. 4. 18. Psal. 14.*
1. 5. & 49. 20. And

11. He who will not be reprov'd, *Prov. 12. 1. 15.*

12. He who neglects his time, *Eph. 5. 8. Rom. 13. 11.*
Prov. 10. 23. & 14. 9.

13. He who communicates with the works of dark-
ness, *Eph. 5. 11. Isa. 52. 11. & 2 Cor. 6. 16.* And

14. He who walks not circumspectly, *Ephes. 5. 15. Co-*
loss. 4. 5. Matth. 10. 16. Now for a double cause these
are called *Unwise*, viz.

I. Because they labour for, and endeavour after things
which bring them no profit, or spiritual advantage at all,
Isa. 55. 2. And

II. Because they pursue and practise those things which
will be their ruine; as *Adam* sold Paradise for an Apple, and
Achan lost his Life for a Garment.

† 2. Ob

† 2. Observe, that the *Hebrews* have three words for a Fool, viz.

I. *Evil*, that is, a *curious fool*.

II. *Chefil*, that is, an *inconstant Fool*. And

III. *Naval*, that is, a *wicked Fool*.

† 3. Observe, how the Scripture may be freed, and cleared from contradicting it self, in regard of divers passages mentioned therein, concerning *Fools*; e. g. Christ, *Matth.* 5. 22. saith, we must call none *Fool*; now in thus saying he contradicts his *Father*, *Himself*, some *Prophets*, some *Apostles*, and some pious *Persons*.

Ans. 1. God, *Prov.* 12. 6. calls wicked men *Fools*, and it is lawfull for him so to call them.

Ans. 2. Christ, *Matth.* 23. 17, 19. calls the Scribes and Pharisees, *Fools*, and blind guides; and *Luk.* 24. 25. he calls the two Disciples, *Fools*: contrary to his own doctrine, *Matth.* 5. 22. Now for the reconciling of these we must note, That as the true Christian, and childe of God, doth consist of a double nature, viz. Carnal and Spiritual, so there is in him a double Anger, namely, Carnal and Spiritual. Now the carnal anger is the fruit of the flesh, and of man as he is corrupted; and therefore is sin, and death, *Rom.* 8. 6. and as evil is forbidden by Christ, *Matth.* 5. But the spiritual anger is the fruit of the Spirit, unto which the faithfull are led, and moved, that thereby sin may be amended, and vice reformed: and by this Spirit was Christ led unto this spiritual anger, against the Pharisees, and his two Disciples, which is rather to be called Christian Reproof than anger. When wicked men are angry, they are transported with fury and rage; not that thereby they may amend those with whom they are angry, but that they may oppress, disgrace, or undoe them. This was the anger of the *Jews* against the Prophets, and the Promised *Messiah*: And that anger which proceeds from pride, hatred, contempt, and a desire of revenge, is absolutely forbidden as sinfull, *Matth.* 5. but this Prohibition doth not take away either publick or private reproofs, which are joynd and accompanied with love. And thus Christ out of his love unto the Pharisees, and his Disciples, and his duty to God, as he was a Prophet, and his desire that they might be amended, calleth them *fools*, *blinde guides*, and *slow to believe*.

Ans. 3. The Prophet David, Psal. 94. 8. saith, *Understand ye brutish among the people: and ye fools when will you be wise?* Where note, that words being the signs of the conceptions of the minde, the fault in words is to be considered by the intention and affection of the heart, and therefore when these words are spoken, not with a mind or intent to calumniate, disgrace, or contemn our brother, but to instruct and Christianly to reprove him, for his amendment, then they are not sin.

Ans. 4. S. Paul saith, *O ye foolish Galathians*, Gal. 3. 1. and plainly calls the *Cretians liars*, and *slow-bellies*, Tit. 1. 12. but herein he is not contrary to Christ; for *Matth. 5. 22.* is to be understood of them, who charge men with folly, with a minde to reproach them, by way of revenge. For we must not call any *Fool* in hatred, contempt, and anger, because Christians should look upon all men as their brethren; as our Saviour there, *Matth. 5. 22.* saith plainly, *Thou must not in anger call thy brother fool.*

Ans. 5. Concerning *Abigail*, who 1 Sam. 25. 25. called her husband *Fool*, and for her vindication in so doing, we assert these two things.

First, That *Abigail*, in calling her husband *Fool*, did no more than became her, and was fit then to be done, all things considered. For

I. Her husbands *foolishness* was known, insomuch that thereof he had his name; so that she did not reveal his secret infirmity, but only speaketh of that, which was in every ones mouth.

II. She was forced to call her husband *Fool*, to deliver him from imminent and present destruction: As *Chirurgeons*, to save the whole body, sometimes cut off a part; so she to save *Nabal's* life, calls him *Fool*.

Secondly, Though *Nabal* was a *Fool*, as his name signifies, yet it must be understood with this distinction: There is a *foolishness* which proceeds from a natural defect in the wit: such *fools* are to be pitied; but *Nabal* was not such a *fool*. There is another kinde of *fools*, to wit, when men are given over unto all lewdness and wickedness, and are blinded with their own impiety, Rom. 1. 22. now such a *fool* was *Nabal*, who is therefore called *A man of Belial*: that is, a wicked and lewd man.

† 4. Observe the meaning of these two places, where this word *fool* is mentioned.

I. Prov. 17. 21. *The father of a Fool can have no joy.* For the understanding of these words note, that the Hebrews usually imply, or understand more than they express: as Exod. 20. 7. *The Lord will not hold him guiltless who takes his Name in vain:* that is, he will certainly and severely punish him; so Prov. 24. 23. *It is not good to accept persons in judgement;* that is, it is very evil: so there Prov. 17. 21. *The father of a fool rejoyleth not;* that is, he is very sad.

II. Deut. 32. 6. *O ye fools and unwise.* For the understanding of these words observe, that the Lord seems to say,

1. *O fools,* why do ye not consider, what I could do unto you, if ye would but obey me? And

2. *O fools,* why do ye not consider what I can do unto you, if you will not obey me? And

3. *O fools,* why do ye not consider, how loth and unwilling I am to take the rod into my hands, and to punish you for your offences?

† 5. Observe the several sorts and kinds of *Fools*; namely,

First, I might say, there are these four:

1. Some are *fools* in that which is evil, but wise in that which is good.

2. Some are *fools* in that which is good, and wise in that which is evil.

3. Some are *fools*, both in regard of good and evil.

4. Some are no *fools* in regard of the dogmatical knowledge either of good or evil.

Secondly, I might say, that there are these four sorts of *fools*:

I. Some are *fools*, but think not, or know not themselves to be such. Seneca ep. 50. ad Lucil. speaking of his wives *fool Harpasse*, saith, She suddenly lost her sight, not knowing that she was blind, and therefore would often ask leave to go abroad, because the room was so dark.

II. Some think themselves *fools*, who are not such.

III. Some are *fools* and think themselves such, 1 Cor.

3. 18.

I 4

IV. Some

IV. Some are thought to be fools who are not such, 1 Cor. 4. 10. *Eum qui sit justus ac bonus, stultum esse: Carneades apud Cicer. de repub. lib. 3. & Psal. 69. 7. For thy sake Lord am I counted a fool.* Now good and godly men are thus esteemed of the world, because they stand so much upon matters of Conscience, and are so carefull in all their dealings, to keep faith and a good Conscience towards God and man. *Facilem esse inique ad divitias viam, quo die bona mentis penituerit. Demetr. apud Senec. nat. qu. lib. 4. Praef.* If Gods children were not so strict and strait-laced; if they would not stand upon nice points and terms; if they would not stick to lie and dissemble with *Ananias and Sapphira, Acts 5. 1, 2.* to belie and beguile, as *Ziba Mephibosheths* man did his Master, *2 Sam. 16. 1, 2.* to swear and forswear with *prophane Antiochus*; to steal and purloin with *Micah, Judg. 17. 2.* to oppress and murder, when they have power in their hands, with wicked *Ahab* and cursed *Jezabel, 1 King. 21.* they might as well come to wealth, as many worldly men doe, who scrape and gather much goods together by these means. And because they dare not be wicked for wealth, and mischievous for money, therefore by the world they are accounted fools and mad men.

Thirdly, I might say, that there are five sorts of Fools. For,

1. There are *natural Fools*, who are deprived of the use of reason.

2. ~~There are~~ *illiterate fools*, who are ignorant of humane literature and knowledge.

3. There are *perverse and wilfull fools*, who will not learn either by teaching or correction.

4. There are *conceited fools*, who perswade themselves that they are wise, when they are otherwise.

5. There are *spiritual fools*, who are wise in temporal things, but *foolish* in such things as concern Gods glory, and their spiritual edification.

Fourthly, I might say, that there are these five sorts of fools.

I. Some are *fools* in regard of years; as Infants and young Children: *Folly* is not charged upon these, because the time of Wisdom is not yet come.

II. Some are *fools* in regard of the weakness of their Intel-

Intellectuals, from their birth; these we pity, and name *Ideots*, Job 5. 2.

III. Some are *Fools* in regard of some accident, disease, or casualty, viz. such as lose the use and exercise of their reason, by some sickness or grief; these we bewail, and call Mad men, Lunaticks, and Phrantic men.

IV. Some are *Privative Fools*, because deprived of the means of Learning and Knowledge. And

V. Some affect *folly* and ignorance; and though much taught, yet through wilfulness, and a contempt of wisdom, remain in their *foolishness*; these are the worst *fools* of all.

† 6. Observe a double *Difference* between *Wise men* and *Fools*, viz.

1. *Wisdom* looks to some things which are present; some which are to come. This differenceth a *Wise man* and a *Fool*; the first begins in the end, the other ends in the beginning.

2. *Wise men* are like Timber trees in a Wood, here and there one; *Fools* are the greater number. Thus much for the *Doctrinal Part*.

The Practical Part.

In this *Part* we have somethings to learn, and some things to doe.

¶ I. From, concerning, or in regard of *Fools*, we may learn these thirteen *Lessons*.

† 1. Many particular *Lessons* may be learnt from Prov. 26. 1, 6, 7, 8, 9, 10, 11, 12. if my Reader will please to consult and consider the place.

† 2. Three *Lessons* more may be learnt from Prov. 19. 1, 10. & 24. 7.

† 3. We may learn, that some die like *Fools*; that is, basely, cowardly, without resistance, 2 Sam. 3. 23.

† 4. We may learn, that *fools* die as well as wise men, Psal. 49. 10. And

† 5. That excellent speech becomes not a *fool*, Prov. 17. 7. And

† 6. That *fools* are dangerous in their rage, Prov. 17. 12. And

† 7. That

† 7. That a *fool* when he holds his peace is counted wise, *Prov.* 17. 28.

† 8. We may learn, that these two things are the bane of *fools*;

I. Ease and Idleness, } *Prov.* 1. 32.
II. Prosperity,

† 9. We may learn, when *fools* are best known, viz. the *Sage* is not so well known among the *Sages*, nor the *Fool* among the *Fools*, as the *Sage* is among *Fools*, and *Fools* among *Wise men*.

† 10. We may learn, what the Lot and Portion of *Fools* is; namely,

I. Correction by the Magistrate, *Prov.* 7. 22. & 26. 3. And

II. To be Servants to the Wise, *Prov.* 11. 29.

III. To be a grief to their Parents, *Prov.* 17. 21, 25. And

IV. To be the cause of their own ruine, *Prov.* 18. 7.

† 11. We may learn, what the *Marks*, and *Properties* of *Fools* are; namely,

I. The *Negative Marks* are these two:

1. Not to improve the Means of Knowledge, *Prov.* 17. 16. And

2. Not to be bettered by Correction, *Prov.* 17. 10. & 27. 22.

II. The *Affirmative Marks* and *Properties* of *Fools* are these:

1. To love simplicity, *Prov.* 1. 22.

2. To return to his folly, *Prov.* 26. 11.

3. To love ease and idleness, *Prov.* 1. 32.

4. To be ignorant of the Works of God, *Psal.* 92. 6.

5. To be easily seduced to Errour, *2 Tim.* 3. 5. *Rom.* 16. 18.

6. To be full of words, *Prov.* 10. 8, 10.

7. To be easily enticed to sin, *Prov.* 7. 7. & 9. 16.

8. To believe every word or thing they hear, or is told them, *Prov.* 14. 15.

9. To rejoyce in folly, *Prov.* 5. 21.

10. To be extream in their rage, *Prov.* 17. 12.

11. To make it a sport to do mischief, *Prov.* 10. 23.

12. To think their own wayes right and good, *Prov.* 12. 15.

13. To be alwayes meddling with what concerns them not, *Prov.* 20. 3.

14. To

- 14. To lay open their own folly, *Prov.* 13. 16.
- 15. To rage and be confident in what he doth, *Prov.* 14. 16.
- 16. To despise the instruction of their Superiours, *Prov.* 15. 5.
- 17. To utter all his minde, *Prov.* 29. 11.
- 18. To trust in his own heart, *Prov.* 28. 26.
- 19. To be given to contention, *Prov.* 18. 6.
- 20. To have no delight in understanding, *Prov.* 18. 2.
- 21. To glory in their shame: e. g. There are women in *Diu*, who by art dy their teeth black, esteeming themselves so much the more beautifull; and therefore go with their lips open, to shew the blackness of their teeth.
- 22. To be much in purpose. Among many other evils, Folly hath likewise this, that it beginneth alwayes to live, never makes any progress in a vertuous course. *Senec.* Fools are much in purposing, little in performing.

† 12. From *Lippius* we may learn, *Inspicientes non debent versari in publicis rebus*: that fools are unfit for publick affairs, or weighty employments.

† 13. We may learn, who are truly said to be Fools; namely,

First, Some say, these seven sorts of persons are justly called Fools:

- 1. *Qui tantum minatur, ut non timeatur*: he who only threatens, that none may fear him, or stand in awe of him.
- 2. *Qui tantum jurat, ut non credatur*: who therefore swears that none may believe him.
- 3. *Qui tantum dat, ut depauperatur*: who gives Almes for that end, that himself thereby may be impoverished.
- 4. *Qui seipsum negligit, dum ab aliis negligitur*: who is regardless of himself, because others sleight him.
- 5. *Qui affligitur de re quam emendare nequit*: who sadly afflicts himself for that which he cannot in the least help.
- 6. *Qui rem sibi impossibilem facere nititur*: who endeavours to doe that which is altogether impossible for him so doe.
- 7. *Qui ea credit, quæ verisimilia non videntur*: who confidently credits those reports which are most improbable, and unlikely to be true.

Secondly,

Secondly, *Aeneas Sylvius* saith, that these three sorts of men may well be called *Fools*: *de curial. miser. Stultus qui quarit, quod nequit invenire; stultus qui quarit, quod nocet inventum; stultus qui cum plures habet calles, deteriorum deligit.*

I. He is a *fool*, who seeks what he can never finde.

II. He is a *fool*, who seeks that, which being found will do him more hurt than good.

III. He is a *fool*, who having variety of wayes to bring him to his journeys end, takes that which is worst.

Thirdly, We may say, that some are *Fools Comparatively*, some *Positively*.

1. Those are *fools comparatively*, who (though they be godly yet) have much ignorance and unbelief remaining in them, *Luke 24. 15.*

2. These are *fools positively* and simply, *viz.*

† 1. *Ideots*: in these we have two things to consider of: to wit,

I. Who is an *Ideot*, or *Natural fool*; namely, *Fitz-herbert* saith, By the Lawes of the Land, he is counted a *Natural*, who hath not wit enough to number Twenty, or to tell his age. *Calvision* and *Corvinus*, could not remember the four Elements, and after a sickness forgot their own names.

II. Observe, what the *Properties* of a *Natural fool* are; namely,

First, He is not capable of knowledge; for Precepts will no more profit a *fool*, than beauty doth the blind, or Musick the deaf.

Secondly, He will shoot his Bolt as well at a *Bush* as at a *Bird*: he will censure and pass his verdict on the good and bad: he will give his judgement on actions he understands not, sometimes well, sometimes ill: sometimes he will miss the *But*, and sometimes hit the *Mark*: e. g.

I. Sometimes the *fool* doth miss the *But*; as *Pamur* a foolish fellow, having lost a small *Boat*, sued or threatned to sue every one for it whom he met withall.

II. Sometimes a *fool* hits the *Mark*: e. g. When a Gentleman, none of the wisest, told our King *Henry 7.* that he found *Sir Richard Crofts*, (who was made *Banneret* at the battel of *Stoke*) to be a very *Wise man*: the King answered,

answered, he doubted not of that in the least; but he marvelled much, how a *fool* could know a *Wise man*. When King *Francis I.* of *France*, was about the invading of *Italy*, he consulted with his Council, where he might best enter *Lombardy*. Some advising one way, some another; his *Fool* standing by, and hearing their consultation, said, they were all *fools*; For, saith he, you all advise the King how to enter into *Italy*, but none of you takes care how he shall get out again. Though this for a time was counted but a *fools Bolt*, yet it proved too true afterwards; for in that journey the King was taken, and sent Prisoner to a Castle in *Spain*, called *Madriillo*. *Lupoldus* having raised an Army of 20000. horse and foot, for the assistance of his Brother *Frederick* Duke of *Austria*, against *Lodowick* Duke of *Bavaria*; and having marched with his Army to *Egree*, intending to pass over the Mountains, to subdue some, who sided with, and assisted his Brothers enemies; he consulted with his Council of War, by what way, or passage he might best steer his course, and direct his journey towards the *Switzers*? While they were busie in consulting, a *fool* called *Kune de Stocken*, standing by, hearing their advice, and resolving to shoot his bolt, he told them, he liked not their counsel, because they all advised, how they should enter into the enemies Countrey, but none advised how to come out again, after they were entred. In conclusion, as the *fool* said, so they found it true; for *Lupoldus* with his Army, entring too far into the enemies Countrey, a great part of his Host was lost and slain, though he, with a small party made a shift to escape. The King of *France* warring against our King *Edward 3.* in a *Naval* fight, our victory was so great, that of 30000 *French-men*, few or none escaped alive; and 200. Sail of Ships were taken, out of which many leaped into the Sea. Those about the King not daring to tell him of his great loss, his *Fool* being in his presence, talking of many things, among others, brake out into a vehement railing against *English men*, calling them Cowards, Dastards, &c. with many such opprobrious words. The King not knowing whereunto the *fools* words did tend, he asked him why he called the *English-men* such Weaklings and Cowards? The *Fool* answered, Because the fearfull and cowardly *English-men* had not the

the hearts, to leap so lustily, and numerously into the Sea, as our *Normans*, and *French Gentlemen* had. By this the *French King* perceived, that his *Navy* was overcome. Thus, as the *French*, in a Proverb say, *Un fol enseigne bien ausunefois un sage*: The Fool sometime doth teach the Wise.

Thirdly, The *Natural Fool* is jealous. We read, that a Consul of *Rome*, gave his daughter named *Julia*, in marriage to a Fool, because he was endued with great possessions. This fool was not long married, before he became so exceedingly jealous of his beautifull wife *Julia*, that he beholding one day her fair and Crystal neck as she stooped to pull on her shooe, he fell into such a suspicious fury, that presently he thrust her thorow with his sword; verifying the saying of *Castymachus*, That a fool deprived of reason, is no other but a mad man bereaved of his sense.

Fourthly, A *Natural Fool* is silly. Now this property is referred,

1. Sometimes to a People, *Hos.* 7. 11.
2. Sometimes to Men, *Job* 5. 2.
3. Sometimes to Women, *2 Tim.* 3. 6.
4. Sometimes to Doves, *Hos.* 7. 11.
5. Sometimes to *Asses*. It is observed in the silly blockish *Ass*, that when he sees a *Wolf*, he layes his head on his side, thinking that because he sees not the *Wolf*, the *Wolf* cannot see him; but the *Wolf* having this advantage, sets on the blinde side of him, and so easily destroyes the silly *Ass*.

Fifthly, The *Natural fool* usually is rash. Note here, some demand, Whether in War is *Rashness* or *Moderation* better?

Ans. *Historians* say, in an assault *Rashness* is very available, but in preserving and defending it hurteth more than profiteth; wherefore *Moderation* is said to be the Mother of Continuance of States and Kingdoms.

Sixthly, The *Natural fool* is Inconsiderate. Note here, that *Inconsideration* is the same in a manner with Ignorance, and differs from it only as the privation of the act, differs from the privation of the disposition. *Inconsideration* therefore in spiritual matters is often a sin, and is opposed to watchfulness and circumspection. When there-
fore

fore we are bound to watch and attend, if we do not consider what we do, and what is our duty to do, we are said, willingly not to understand, *Isa.* 1. 3.

Inconsideration is sometimes voluntarily chosen in it self, *Amos* 6. 10. and sometimes it is voluntarily chosen in its cause, *Matth.* 13. 22. Now we are said to will a thing in its cause, when we would one thing, from which another follows: e.g. He who delights in drunken company and meetings, would be drunk; he who gives himself to sleep and ease, would neglect his business; he who sets himself to please men, would displease God, *Gal.* 1. 10. By *inconsideration* men are carried to their eternal ruine without any striving; even as *Hawks* are carried hooded very quietly, which if their sight were free, would never leave bating, till they had broken their lines, or utterly tired themselves with striving.

Seventhly, The *Natural* fool is *Undiscreet*. Now *Hierom.* ad *Rust.* *Monach.* saith, *Qui mittit in altum Lapidem, residet in caput ejus*; that an *undiscreet* person is like a man, who throwes up a stone rashly in his humour, which falls down again upon his own head, to teach him more wisdom. *Sigismund* King of Hungary, warring upon *Bajazet*, the *Earle* *Deu* commanding the *French* forces, set upon the *Turks*, before the *Horsemen* of Hungary, Germany, and *Servis* could come up to their relief: the *Turks* giving back, as overmatcht, the *French* rashly pursued them so far, that presently, by a *Turkish* stratagem, they were all hemmed in, and cut off. *Turk. Hist.* So the *Turks* warring upon the *Venetians*, *Novellus* the *Venetian* General, ordered his son to give the onset upon the Enemy, who violently assaulting them, and they retreating, he, contrary to his Fathers directions pursued them so far, till he and his party were surrounded, and environed by their enemies, and cut off. Thus *Idots* are *Fools* positively and simply: and so likewise are

† 2. Those who utter slanders, *Prov.* 10. 18. And

† 3. Those who seek the hurt of the innocent, 1 *Sam.* 26. 21. And

† 4. Those who are seduced by false Teachers, *Galat.* 3. 1. And

† 5. Those who believe not, *Matth.* 25. 2. And

† 6. Those who hear the Word but obey it not, *Matth.* 23. 26. And

† 7. *Ido-*

† 7. Idolaters, *Rom.* 1. 22. And

† 8. Natural men, *Psal.* 14. 1, &c. *Tit.* 3. 3. And

† 9. As he is a *foolish* Mariner, who seeing a *Fish* in the Sea, leaps into the water to catch her, which together with his Life he loseth; so they are *fools* in grain, who for the gain of toys and vanities, lose an eternal Kingdom: To lose a Crown of Gold for a counterfeit one, is more than a childish fondness or *folly*.

† 10. *Octavian* the Emperour asking *Pistru* the Philosopher, Who among all the living, was the most *fool*? he answered, In my opinion, I take him to be most *fool*, of whose words cometh no Profit; for he is not so very a *fool*, who casteth stones against the winde, as he who uttereth vain words.

† 11. Those are *fools* *positively* and *simply*, who see danger, and yet run into it; *Sciensque, vidensque pereo*; like the Birds of *Cholchos*, which see the net, and yet flie to the snare; and like the *Tortuse*, which loves the Sun, and delights in the heat thereof, although it breeds his bane. Such as these are more *foolish* than the *Mouſe*, who if she see the trap will not follow the train; or, the *Fish*, which will not swallow the bait, if she see the hook.

† 12. Those are *positive* *fools*, who hold opinions, or give commands contrary to all sense and reason: As the *Philosopher* who held that *Snow* was black; and as *Alexander* the great, who thought himself a God, and would be honoured as a God, although he felt himself to suffer hunger and thirst, to be subject to sorrow and sickness, to be sensible of wounds and pain, and not to be able to keep himself from drunkenness.

† 13. Those are *simply* and *positively* *fools*, who refuse that which is best, and choose that which is worst: as the *Swine* which delights more to wallow in the mire, than to wade in clear water: as the *Raven* which feeds more greedily on loathsome carrion, than on pure grain: as the shee *Wolf* who chooses the foulest for her mate: as *Aesops* *Dock* that preferred a barley Corn, before a precious Pearl: as *Venus* who matched her self with *Vulcan*: as *Euphinia* forsook famous Princes, and joyned her self in marriage to an infamous bondslave; and as *Sirichia* the Princess of *Denmark*, rejected Princely Potentates, and married her self to a poor Peasant.

† 14. Govt.

†. 14. Covetous men are *Fools*; as Luk. 12. 20. Christ saith to the covetous rich man, *Thou fool this night shall thy soul be taken away.* For the understanding of that place, I will propound three *Quæries*, viz.

Quæst. 1. Hath not Christ forbidden us to call any man *Fool*, Matth. 5. 22. Why then doth the Lord call this man *fool*?

Ans. 1. Christ did not forbid God the Lord to call any man *fool*, for he may justly doe it. But

Ans. 2. He forbids man to call his Brother *Fool*. Note here, that it is lawfull for one man to call another *fool*;

I. If he be sent, or commanded by the Lord to do it: as the Prophets and Apostles sometimes were. And

II. If he do it in love, and with a meek respect of his Brother. But

III. He must not so call him in anger, or with a purpose to disgrace him; as was said before.

Quæst. 2. What doth this phrase, *Thou fool*, import or show?

Ans. These two things:

I. That the carnal man is but a *fool*. If it be here objected, that many carnal men be wise, subtle, and crafty; I answer, It is most true; for so was this covetous *fool*, Luk. 12. 17. but for all their wisdom, they are but *fools* to God, and *Ideots* in spiritual things, Rom. 8. 6.

II. This phrase, [*Thou fool*] there imports, that *folly* and *foolishness* is imputed to him, as an evil, or vice; for by this appellation, *Fool*, he is taxed for being a *fool*.

Object. Is it not said, *That Wisdom is evil*, 1 Cor. 1. 20. how then do we say, that *foolishness* is evil?

Ans. There is a double *foolishness*, and contrarily a double *wisdom*, viz.

I. Some are *foolish* to the world, and wise to God; *foolish* in earthly things, and wise in heavenly. Now though these are good and commendable *fools*, Rom. 16. 19. yet we must observe, that we are not commanded simply and absolutely to be *fools* in worldly matters, but rather to be wise as *Serpents*, Matth. 10. 16. that we may the better avoid danger.

II. There are some who are *foolish* to God, and wise to the world; *foolish* in heavenly things, but wise in earthly. These are *fools* in grace, Luk. 16. 8. Mat. 11. 25. & 1 Cor. 3. 18.

Quest. 3. Why was that rich man called *Fool*, Luk. 12. 26. and wherein was he *foolish*?

Ans. He was a *fool* for these three things:

I. Because he rejoiced in his riches; or, his *folly* appeared, in his joy and rejoicing for his riches; seeing he is but a *fool*, who rejoiceth that his Corn, and Wine, and Oyl encrease, *Psal.* 4. For it is not the part of a Wise man, to rest in his riches, to place his felicity in them, or to set his heart upon them, *Psal.* 62. 10, 11. *Luk.* 12. 15. & 6. 24. & *1 Tim.* 6. 8.

II. Because he thought his riches to be certain, and that they should continue with him, and he with them, for the space of many years. For there is no possession on earth, or any earthly Possessions certain, *Psal.* 37. 36. & 92. 8. & 103. 16. *Prov.* 27. 24. & 11. 28. & 22. 2.

III. Because he prepared himself to live, not to die; he prepared for a long life, not for a short and sudden death; or, because he took pains, and made provision for Life, not for death, which he should first have prepared for.

† 14. Wicked men are *Positive Fools*, *Psal.* 73. 3. & 5. 4. *The foolish man shall not stand in thy sight.* Note here, that the name of *Fool* is usually in the Word, given to wicked men, for these four reasons.

1. Because they lack indeed true *Wisdom*, or, that understanding which should direct them unto the true good. And

2. Because they are wholly affected, transported, and delighted, with vain and childish things, placing their felicity and happiness in them. And

3. Because being set on, by a certain madness of mind, they are carried headlong unto all manner of wickedness. And

4. Because like *fools*, they applaud themselves in their own misery.

† 15. Lastly, Atheists are *Positive Fools*, or, *positively* called *Fools*; *Psal.* 14. 1. & 53. 1. *The fool hath said in his heart, there is no God.* For the understanding of these words; I will first give the sense and meaning of them: and then resolve three questions concerning them.

Observe here, that this phrase, *To say in the heart*, hath a threefold acception, or signification. For

1. Some

1. Sometimes it signifies, to purpose certainly, *Genes.*
 21.

2. Sometimes to have doubtfull and perplexed thoughts about salvation, *Rom. 10. 6.* And

3. Sometimes to set down a thing inwardly, or, within ones self; as there, *The fool hath said in his heart, &c.* These words are not to be taken, as if any, how wicked, foolish, or mad soever, did indeed think or resolve that there was no God, (for the notion of a God, that there is one, is more deeply and surely printed and settled into mans soul, than that it can ever be blotted out; no people being so barbarous but have acknowledged it) but impudent sinners would gladly have it so, and fain would think it so; yea, they live so securely, as if there were no God; forgetting his Power, Justice, and Providence; and going on in a wicked race and course without any regard of these, as the verses following (which describe their course of Life) do plainly expound it.

Quest. 1. How is this *Atheistical fool* described there by the *Psalmist*?

Ans. 1. By his deeds which are *abominable*, *vers. 1, 2, 3.*

2. By his understanding and affections: *He neither understands nor seeks after God*, *vers. 2.*

3. By his devotion, *he calls not upon God*, *vers. 4.*

4. By his needless fear of the wicked, *where God is not*; *vers. 5.* And

5. By his contempt of good men, and their counsel; *vers. 6.*

Quest. 2. How did *David* know the hearts of men to be evil, that he saith, *The fool hath said in his heart, &c.*?

Ans. 1. This he knew by the judgement of God, or, by divine inspiration. God knows the heart; and He inspired the Prophet in the writing hereof; whence *David* knew the Pravity of the heart of wicked men. Yea,

Ans. 2. *David* knew this by their wicked actions. From the abundance of the heart the mouth speaks; outward actions demonstrate the inward affections; corrupt streams argue a corrupt fountain: a man may have an outward pure life, but a polluted heart; he cannot have a polluted and impure life and a clean heart. Wherefore by the wickedness of their hands, *David* knew the iniquity of their hearts;

Quest. 3. Why or in what regard is the wicked Atheist, or natural man called *Fool*: *The fool hath said in his heart, &c?*

Ans. He is called *Fool* both *Privatively* and *Positively*.

I *Privatively*, not because he is destitute, or deprived of the faculty of natural wit and wisdom; but

1. Because he wants the knowledge of God, *1 Cor. 2. 14.* And

2. Because of those things which he knowes, he wants that effectual approbation, and assent, which should make spiritual things relish unto him; or, truly profit him, *Rom. 8. 5.* And

3. Because he wants the affect of subjection, and obedience, even in those things, which in some measure, in his judgement he approves of, *Rom. 8. 7.* And

4. Because he is not carefull to keep himself from the greatest dangers, *i. e.* sin, the occasions, and evils thereof, *Prov. 7. 7. & 22. 23. & 14. 15, 16.* And

5. Because he is not only destitute of true wisdom, but is also incapable thereof, *Prov. 17. 10, 16, 22, 27.*

II. The wicked Atheist is called *Fool positively*; and that

1. Because he is endued with most depraved, and perverse opinions, and principles. For his minde is not like a New Table-book, wherein nothing is written; but like a Leaf wherein is nothing but blots and blurs; it being replete with the habits of all errors, *Prov. 24. 9.*

2. Because he is delighted in this his natural, carnal, and sinfull condition, and pleaseth himself therein, *Prov. 1. 20. & 8. 5. & 9. 6. & 12. 15.*

3. Because he sleights, rejects, and hates the offer, and tender of true wisdom, *Prov. 13. 19.*

4. Because he delights in the exercise of folly and foolishness, *Prov. 10. 23.*

5. Because he loves to scatter, and shew abroad his folly, yea to communicate it to others, *Prov. 12. 23. & 13. 16.*

6. Because he contemns, and opposes the means of instruction, and knowledge, *Prov. 15. 5.*

7. Because he abuseth those means which principally lead unto true wisdom, *Prov. 26. 9.* And

8. Because he applies all the powers and faculties, both of Soul and Body, to the practice and exercise of wickedness,

kedness, *Prov.* 6. 12, 13, 14. Thus much for the *Lessons* which may be *learned*, from, concerning, or in regard of *Fools*.

¶ II. The *Duties* here required do either respect and concern *Fools*, or us in regard of *Fools*.

I. These two things are required of *Fools*:

1. To labour to understand *wisdom*, *Prov.* 8. 5. and to be of understanding hearts, *ibid.*

2. To listen unto *Christ*, who is true *Wisdom*, *Prov.* 9. 4.

II. The *Duties* required of us in regard of *Fools*, are either *Negative* or *Affirmative*.

First, the *Negative duties* are these three.

I. We must not be afraid of them. Certain young men rushing in one night upon *Democritus*, thinking by their disguised faces, voices, and bodies to make him afraid; he being no whit dismayed, said only unto them, Will you never leave playing the *Fools*?

II. We must not speak in the Ears of *Fools*, *Prov.* 23. 9. and that

1. Because they will despise the *wisdom* of our words, *Prov.* 21. 9. And

2. Because *Wisdom* is too high for a *fool*, *Prov.* 24. 7.

III. We must not answer a *fool* according to his *folly*, *Prov.* 26. 4.

Secondly, the *Affirmative duty* required of us is, to answer a *fool* according to his *folly*, *Prov.* 26. 5.

Quest. *Solomon* saying *Prov.* 26. 4, 5. Answer not a *fool* according to his foolishness, lest thou also be like him. Answer a *fool* according to his foolishness, lest he be wise in his own conceits: it may be demanded, How do these two verses accord, or, how may they be reconciled?

Ans. 1. The *Antithesis* is not simply in *Answering*, but in the manner of answering, as appears by the reasons there given. For *vers.* 4. teacheth us to be *wise* in all our talk with *fools*, and diligently to observe, what, how much, when, and how to answer them, or not: Lest if these circumstances should not be observed, we should be thought as *foolish* as they. Or, *Solomon* forbids us, when we talk with *fools*, to speak *foolishly*, or *foolish* things as they do; and if they reproach or speak evil of us, we must not answer them in their own language, repaying evil for evil. In *vers.* 5. *Solomon* teacheth, that the fore-

mentioned circumstances being observed, we may answer a *fool*, namely when he glories in his *foolishness*, or *folly*; or, when for his own good it is required, that we should show him, that he is but a *fool*.

Ans. 2. Solomon in those two verses shewes, when we should answer to these railing speeches, and when not; that is, when it tendeth not to the good of the railer, nor to the profit, of the innocent who is reproached, then it is good to hold ones peace. Thus *Hezekiah* held his peace, when *Rabsachs* railed, 2 *King.* 19. And our Lord held his peace, when he was accused before *Pilate*, *John* 19. 9. But when the answer is profitable to the railer or *fool*, then we are to answer him; or, if the Truth be impaired by our silence, or our enemy be emboldened to insult the more, then we are bound to answer, *John* 18. 23. *Acts* 23. 3.

Ans. 3. There are two sorts of *Fools*, viz.

I. There are *natural fools*; these must not be answered according to their *folly*, vers. 4.

II. There are *self-conceited fools*; these must be answered, lest they ween themselves *wise*. Thus much for *Fools*.

CHAP. VII.

Of Simple, and Simplicity.

NOte here in the first place, that in Scripture there are words *Media significationis*, which have a double sense; and these a Translator must take heed, how he renders: as *Pesht* is taken in an evil sense, for *foolishness*; *Prov.* 1. 22. and in a good sense for *simplicity*, as *Psal.* 116. 6. *The Lord preserveth the simple.*

Note again; that *Simplicity* is either *Proper* or *Figurative*.

I. There is a *Proper Simplicity*, or a *Simplicity* properly so called, which is not compounded of divers things; and by how much the further it is from composition, the more *simple* is it thought to be. In this sense, the essence
and

and nature of nothing besides God, can properly be said to be *simple*.

II. There is a *Figurative Simplicity* which is threefold, viz.

1. Which deserves no praise.
2. Which deserves dispraise.
3. Which deserves much praise.

¶ I. There is a *Simplicity* which deserveth no praise; as foolishness and ignorance of many things; as *Sedulius*, *Apol. li. 3. c. 1. de simplicitate Minoritarum*, tells us, of *Friar Ruffin*, who out of meer *simplicity*, cut off a living Hogs foot, to dress for a sick man; and boiled his Birds in the feathers. He who is *simple* in this sense, is called in Scripture *Fabius*, a fool or *simple fellow*, Prov. 1. 22.

¶ II. There is a *Simplicity* which deserveth dispraise: this is *evil simplicity*; and therein three things are observable: viz.

† 1. The *Division* thereof; namely, That *Simplicity* which is *evil*, foolish, and contrary to Wisdom, is twofold; viz.

First, *Negligent*; when a man doth not take heed to himself, and beware;

I. Left he should be hurt or harmed by any.

II. Left he should be deceived by error, *Eph* 4. 14. Or

III. Left he should be seduced unto sin, *Gen* 20. 5. & 2 *Sam* 15. 11.

Secondly, *sluggish and idle*; when a man doth not labour,

I. For knowledge and understanding, *Hos* 4. 6. *Eph* 5. 15. Now from ignorance come errors; whence the *Papists* and some others, perswade men to neglect hearing, reading, studying, and the means of knowledge; because as he who is altogether ignorant of the true way, may easily be perswaded to take any path, and made believe by every man he meets, that every false path is the right; so those who are ignorant of the divine truth, may be seduced, and quickly led aside by any into humane errors, *Rom* 16. 18.

II. That is called *sluggish and idle simplicity*, when a man doth not strive, and wrestle against sin, and his own corruptions: for although we must commit and commend our selves unto God, yet we must fight against sin, and

our inbred corruptions even unto blood, *Hebr. 12. 4.*

† 2. Observe, what the *fruits* and *effects* of *evil simplicity* are; namely,

1. To be easily led into error, *Rom. 16. 18.* and *2 Tim. 3. 6.*

2. Correction and punishment, *Prov. 7. 22.*

3. To hurt themselves by their maligning of others, *Jeb 5. 2.*

4. To be of weak judgement in the time of trouble, *Hos. 7. 11.*

5. To inherit folly, *Prov. 14. 18.*

6. To fall inconsiderately into mischief, *Prov. 22. 3.*

7. To be easily drawn unto evil, *Prov. 5. 23. & 10. 8, 10.*

† 3. Observe, by whom, or what the evil are made *wise*; namely,

I. By the Word of God, *Psal. 19. 7. & 119. 130.*

II. By listening to wise sayings, *Prov. 1. 4.*

III. By seeing and observing the correction, and affliction of others, *Prov. 19. 25. & 21. 11.*

¶ III. There is a *Simplicity* which is a great virtue, and excellent; and therefore worthy of all praise. This *Simplicity* is good, and those in whom it is, and to whom it belongs, are called *Perfect*, *Gen. 17. 1.* and *S. Paul* calls it *godly simplicity*, *2 Cor. 1. 12.* both because it comes from God, and is practised before God without hypocrisy. In this *Simplicity*, these seven things are considerable.

† I. Observe that this *good simplicity* is predicated of, or attributed unto, both the *Creator* and *Creatures*.

1. As it is given to God the *Creator*, I may handle it, in a particular Tract, of the *Divine Attributes*.

2. *Creatures* are either *Irrational*, or *Rational*.

I. *Simplicity* is attributed to some *Unreasonable Creatures*, as to *Doves*, *Matth. 10. 16.* *Be simple as Doves*; that is, be innocent and harmless, thinking evil of none, neither intending evil, or offence unto any, in thought, word, or deed; and yet, be wise as *Serpents*, who have great subtlety in saving, and defending themselves from harm: that is, every one should labour for so much *Wisdom*, as may preserve him from the hurt of *false Prophets*,

II. *Good*

II. *Good Simplicity* is attributed to *Reasonable Creatures* as *Men*, Rom. 16. 19. & 2 Cor. 1. 12.

† II. Observe, that three things may be predicated of this *godly simplicity*, viz.

1. That it is easily and ordinarily derided and scorned, 1 Cor. 4. 9.

2. That it is easily deceived, Gen. 29. 25. *Matth.* 10. 16. for charity suffers all things, and believes all things, 1 Cor. 13. And

3. That it is easily and usually oppressed, wronged, and injured, *Hebr.* 10. 34.

† III. Observe, that this word *Simplicity* signifies these four things. Rom. 12. 8. *Distribute with simplicity.*

I. Faithfulness without deceit; not cosening the needy.

II. Humility without pride; not seeking our own Praise.

III. Gentleness without fierceness; not giving the poor bad Language.

IV. Uprightness, without respect of persons, not preferring one before another; where necessity is equal.

† IV. Observe, what *Simplicity* is; namely, It is open truth, without wrinkles, fetches, and compassings: or, It is a virtue which doth properly and plainly speak, and doe such things as are true, right, and declared in acts and common Life. Or, *good simplicity* is an enemy to deceit and fraud.

† V. Observe, that the *Extreams* of true and *good simplicity* are, feigned simplicity, and doubleness in manners and conversation.

† VI. Observe, wherein *godly simplicity* doth consist; namely, in these six things.

First, in a sincere judgement, *Ephes.* 1. 18. when the eye of the understanding is enlightened.

Secondly, in a sincere disposition; that is,

I. When a man is without dissimulation, deceit, or fraud, *John* 1. 47. *Gen.* 25. 27. and 1 *Pet.* 1. 22.

II. When the heart is sincere and single, *Asa.* 2. 46. & 1 *King.* 9. 4. For God loves not a heart and a heart; and therefore we must not have two hearts. And

III. When the heart is liberal and free. *Rom.* 12. 8.

Thirdly, in a heart enlightened from above, *Ephes.* 5. 15.

Fourthly,

Fourthly, in a tender Conscience, and a fear to sin or offend God. He therefore who desires this *good simplicity*, must be of a circumcised heart, which is sensible of the least sin, and of a cowardly Conscience, which fears to commit the least evil, *Genes.* 39. 9. *Job* 1. 1. & 2. 3. *Rom.* 16. 19. & *1 Cor.* 14. 20. *Phil.* 2. 13.

Fifthly, in a single tongue: he therefore who desires this *good simplicity* must avoid all lying, and deceitful speeches, and take heed of being double tongued, *Job* 33. 3. & *2 Cor.* 1. 12. & 11. 3. *Ephes.* 6. 5. And

Sixthly, in a boldness unto that which is good; not being hindered, either by employment, danger, or fear, but courageously and confidently professing and serving God, *Prov.* 10. 29. *Acts* 4. 19. & 5. 29.

† VII. From, or concerning this *good simplicity*, we may learn these two things:

1. That the Lord will preserve the *good simple ones*, *Psal.* 116. 6. And

2. That the *Simplicity* of the heart, is the way unto true Light, *2 Cor.* 1. 12. & 11. 3. *Phil.* 2. 15.

Thus much for *Wis.*, *Wisdom* and *Folly*; *Wise Men* and *Fools*. Now because the *Tongue* is the Instrument, whereby *Wisdom* and *Folly* are usually discovered; and because *Wise Men* and *Fools* by their *Tongue* and *Speech* are chiefly discerned; I therefore proceed to the *second Treatise*.



The

The Words fully handled
and explained in this first
Treatise, are Alphabeti-
cally these :

D iscretion,	Page 95
Folly, Foolishness,	p. 116
Fools,	p. 121
Inconsiderate,	p. 132
Prudence,	p. 13
Rash,	p. 133
Simple, Simplicity,	p. 140
Unwise,	p. 121
Wisdom,	p. 13
Wise Men,	p. 100
Wit,	p. 1

The things handled, hinted
at, and falling in by the
by, in this first Treatise
are these :

F ear, the excellency there- of,	p. 53
Magistrates, Rulers, their duty,	p. 29. 80. & 83
Sin, the kinds and punish- ment thereof,	p. 38. & 121

The Scriptures particularly
and plenaryly expounded
and explained in this
Tract are these :

D euter. 21. 10, 11.	p. 13
& Deut 32. 6.	p. 125
1 Sam. 25. 25.	p. 124

2 Chron. 1. 10.	page 29
Job 26. 3, 4, 5.	p. 17, & 139
Psalms. 14. 1. & 53. 1.	p. 136
Pf. 94. 8. p. 124. & Pf. 107.	
17, 18.	p. 121
Proverb. 1. 5, 6, 7.	p. 111. &
ch. 2. 4, 5. p. 39. & p. 94.	
& ch. 3. 5, 6, 7. p. 37. twice.	
And ch. 17. 21.	p. 125
Eccles. 1. 18. p. 34. & ch. 7.	
13, 14. p. 35. & ch. 7. 21.	
p. 47. ch. 8. 1. p. 17. ch. 9.	
15, 16, 18.	p. 47.
Isa. 5. 21. p. 72. & ch. 11.	
2, 3.	p. 27.
Matth. 5. 22. p. 123. & ch. 7.	
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p. 30. & 142. ch. 11. 25.	
p. 85. & ch. 23. 17, 19.	p. 123
Luke 12. 20.	p. 135
John 17. 3.	p. 93
Acts 18. 21, 25, 26.	ibid.
Rom. 8. 6. p. 18. & ch. 12. 3.	
p. 42. 66. ch. 12. 8. p. 143.	
ch. 12. 16.	p. 37-74
1 Cor. 3. 18, 19, 20, 21, 22.	
p. 54. & 61	
Galat. 3. 1.	p. 124
Ephes. 5. 15.	p. 43
Phil. 1. 7.	p. 18
Coloss. 2. 8. p. 36. & ch. 3. 2.	
p. 74	
Jam. 3. 17.	p. 95

The End of the First Treatise.



THE SECOND
TREATISE,
OF THE
Nature, Use, and Abuse
OF THE
TONGUE
AND
SPEECH.

*Quum Lingua non restringitur, nequaquam ubi
ceciderit, jaceat, sed semper ad deteriora
descendat. Gregor. li. 16. Moral.*

*He who keepeth his Mouth and his Tongue, keepeth his
Soul from Sorrow, Prov. 21. 23.*

LONDON,

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at the gilded Acorn in St. Pauls Church-yard,
over against the little North Door. 1673.



A
T R E A T I S E
OF THE
Nature, Use, and Abuse
OF THE
T O N G U E
and S P E E C H.

THE *Tongue, Lips, and Mouth* of Man, being in a sort *Synonyma*, in use, signification, and our usual manner of Speech, I will in this small *Treatise*, hint or touch particularly thus at each of them.

1. Of the *Tongue*, Chap. I.
 2. Of the *Mouth*, Chap. IV.
 3. Of the *Lips*, Chap. V.
 4. Of *Words and Speech*, Chap. VI.
-

CHAP. I.

Of the Tongue;

L*ingua*, the *Tongue* is not a Sense, but the Organ of the Sense of Tasting. Now concerning this Organ or Member observe these two things.

I. That

I. That though the *Tongue* generally in Scripture signifies *speech*, yet if I should here treat, of all sorts, of good and evil *words*, that then this *Treatise* would swell into a Volume: and therefore reserving the handling of those to another place, (if this *Manual* find general and friendly acceptance) I will here treat only of these *Words, Tongue, Mouth, Lips, Speech, and Words.*

II. Observe, as the summe of this whole Chapter, that *Tongues* are either

1. National, called *Languages*, Sect. I. Or,
 2. Spiritual, called *Extraordinary*, or *the gifts of tongues*, Sect. II. Or,
 3. Natural or Corporal, called *Ordinary Tongues*, Sect. III.
- Now these are either.

I. Evil, and abusive *Tongues*. Or

II. Good, and well used *Tongues*. In both these we have both

1. *The Doctrinal Part* to consider of, Chap. II. And also
2. *The Practical*, Chap. III.

SECT. I.

Of National Tongues, or Languages.

Five things, concerning these, I will here observe;
viz.

First, which was the first *Mother Tongue*, or *Language*. *Psammeticus* King of *Egypt*, caused two Children to be closely brought up by a Goat-herd, who should cause Goats to give them suck, but not permit them to hear any humane voice. After two years the children uttered the word *Beck, Beck*, which was indeed the note that they had learned from the Goats; but because the *Phrygians* called bread *Beck*, therefore *Psammeticus* ascribed to them the priority of all Nations and *Languages* *Herodot. li. 2.* Thus *Melabdim Echebar*, the great *Mogor*, made the like trial of 30. children, whom he caused without hearing of any man, to be brought up; but they never spake any *Language*. *Relat. regn. Mogor. Johan. Orani.* Doubtless as *Hebrew* was the first *Language*, and the *Tongue* which all the world spake before the building of *Babel*; so all *Languages* are now learnt by imitation and study; inso-much as, if Children hear no *Language* they will speak
none

none at all (whence those who are deaf are dumb) and what *Language* they first hear, they will first learn.

Secondly, observe, that *Tongues* are either *Mother tongues*, or *Dialects*. *Mother tongues* are those, out of which many *Dialects* (as it were so many branches) are drawn. Now these branches, or *Dialects*, of one *Mother tongue*, have some affinity one with another; but between the *Mother tongues* themselves is neither affinity, nor any correspondence.

The *Mother tongues* which are so wholly different one from another, are Eleven in number; whereof four are more noble, the other seven of less dignity: *Those* we call the greater, *These* the lesser *Mother tongues*. The same word in the original *tongue*, by divers inflexions and variations makes divers *Dialects*: e. g. The *Latine* call a Son-in-law *Gener*, the *Italian* *Genero*, the *Spanish* *Yerno*, the *French* *Gendre*.

The four chief *Mother tongues*, (as some say) are *Latine*, *Greek*, *Dutch*, and *Slavonian*: the seven lesser *Mother Languages* are

1. The *Albanian*, of a people in the mountains of *Epirus*.
2. That of the *Cossacks*, and *Tartars*.
3. The *Hungarians*, who came out of *Asia* into *Europe*, with the *Huns*.
4. The *Language* of the people of *Finland*, near to which is that of *Lapland*. The fifth is the *Irish*. The sixth is the *Welsh*. And the seventh is *Biscay*. But

There are three *Tongues* which are in a more especial manner famous over all the world, The *Latine*, *Greek*, and *Hebrew*: The first *Propter regnum*, because of the Monarchy of the *Romans*; who as they subjected the people, whom they did conquer, to their Laws and Customs, so did they force them to learn their *Language*. The second *Propter Doctrinam*, because in it, the great Philosophers, and Wise Men of the world, left the Monuments of their Wisdom and Learning to posterity. The third *Propter Deum*, because in it God delivered his Law, and the Interpretation of it by *Moses* and the Prophets, to the people of *Israel* his Chosen. The *Latine* is a common tongue; the *Greek* a copious tongue; but *Hebrew* the most ancient and holy Tongue; for antiquity, the tongue

of *Adam*; for sanctity, the tongue of God. In this tongue God spake to the Patriarchs and Prophets; in this tongue Angels spake to men; in this tongue the Prophets wrote the Old Testament; and in this tongue, it is thought, shall the Saints speak, and sing Praises unto God in Heaven.

Thirdly, observe, that there have been some learned men in all chief *Languages*; as

1. In *Hebrew*, *Moses*, *David*, *Salomon*, *Isay*.
2. In *Greek*, *Homer*, *Plato*, *Herodotus*, *Demosthenes*.
3. In *Latine*, *Cicero*, *Cesar*, *Salust*, *Virgil*.
4. In *Italian*, *Boccace*, *Petrarch*, *Ariosto*, *Tasso*.
5. In *Arabick*, *Aben-rois*, *Eldebag*, *Avicen*, *Ibnu-fari3*.
6. In *Dutch*, *Peuther*, *Luther*, *Bucer*, *Butrick*.
7. In *Spanish*, *Guevara*, *Boscan*, *Granada*, *Garcilaco*.
8. In *French*, *Marot*, *Amyot*, *Rousard*, *Plessis*.

9. For *England* and *Scotland*, I dare not presume to name four of each, lest every one should tell me, That there were many fours as excellent as those.

Fourthly, observe, that teachers of *Tongues* and *Languages* should be prized; and the study of *tongues* should be encouraged. *David* made a Statute in *Israel*, that they who tarried by the Stuff, should have equal share with those who went to battel. The Professors of the *Tongues* are they who keep the stuff, and they should be as well rewarded, as they who go into the field, and fight in the Ministry.

Fifthly, observe, that it is hard to alter the *Language* of a Land. *William the Conquerour* caused the Laws of our Land to be set down in *French*, and all pleadings at Law to be in *French*, and children at Schools to be taught only that *Language*, thinking thereby to alter our *Mother tongue* into *French*, but was not able to doe it. Now as it is difficult, to change the *tongue* of a Land, so it is no easie matter, for a stranger to speak a Language as perfectly as a Native: whence *The phrastus*, for speaking too much the meer *Athenian tongue*, was of a simple old woman known not to be of *Athens*.

SECT. II.

Of Spiritual and Extraordinary Tongues.

Concerning these *Tongues*, mentioned *Acts* 2. 3. I will propound six *Quæres*.

Qu. 1. From those words, *And there appeared unto them cloven Tongues*, &c. it may be demanded, Why were *Tongues* given?

Ans. 1. For the pulling down of *Spiritual Babel*.

2. For building up the mystical *Jerusalem*: and therefore he who employeth his *tongue*, in furthering the false Church, and hindering the true, had better have no *tongue* in his head; for such a *tongue* is set on fire from Hell, not from Heaven.

Qu. 2. How may Ministers know, whether they have the *gift of Tongues* or not?

Ans. 1. If their *Tongues* be the Pens of a ready Writer, and that they can readily speak of the things which they have made unto the King, preaching in season and out of season, *Psal.* 45. 2.

2. If their *Tongues* be not double, but cloven *Tongues*, able to divide the Word of God aright, and to give every man his portion in due season; that is, mercy to whom mercy belongs, and judgement to whom judgement.

3. If their cloven *Tongues* be of Fire; that is, used rather to gain souls, than to win applause, or gather wealth.

Qu. 3. Why did the Holy Ghost appear like *Tongues*?

Ans. 1. Because the *tongue* is a Symbol of the Holy Ghost proceeding from God the Father. For as the *tongue* hath the greatest cognation, and nearest affinity with the Word, and is moved by the word of the heart, to express the same by the sound of the voice: so the Holy Ghost hath the nearest affinity that can be with the Word God, and is the expresser of his voice, and the Speaker of his minde. and will unto us.

2. Because as the *Tongues* are the sole instruments of knowledge, which convey the same from man to man; (for though the Soul be the fountain from whence all wisdom springs, yet the *Tongue* is the channel, and the Conduit Pipe, whereby this wisdom and knowledge is

communicated and transferred from man to man :) so the Holy Ghost is the sole Author and teacher of all truth. For though Christ be the Wisdom of God, yet the Holy Ghost is the teacher of this wisdom unto men.

Qu. 4. Why did the Holy Spirit manifest himself in the likeness of *Fiery Tongues*?

Ans. 1. To shew his affinity with the Word, such as is between the fire and light; the Word is the true light which enlightneth every man that cometh into the world; and there the Spirit descended in the likeness of fire.

2. To shew, that as by the *tongue* we taste all corporal meats, drinks, and medicinal potions, so by the Spirit we have a taste of all spiritual things.

3. To teach us, that as by the *Tongue* we speak, so by the Spirit we are enabled to utter *Magnalia Dei*, the wonderful works of God, and the Mysteries of his Kingdom, *Matth. 10. 20.*

Qu. 5. Whether was this true fire or not?

Ans. The fire by which these *Tongues* were enlightened, was not earthly, but heavenly: and therefore it is there (*Acts 2. 3.*) said, *As of fire.*

Qu. 6. How was the multitude of *Tongues* and *Languages* a punishment, at the destruction of *Babel*, when the diversity of *Tongues* is promised, *Mark 16. 17.* and performed to the Apostles, *Acts 2. 3.* and Apostolical Church, as a great, and rare gift, of the good Spirit of God?

Ans. It was not the multitude of *Tongues*, but the confusion of *Languages*, without understanding one another, which was the punishment of their pride. But the gift of *Tongues* was a power given miraculously to the Apostles, whereby they were enabled to speak *divers tongues*, to their own understanding, and the understanding also of others. Whilest the people built *Babel*, *Genes. 11.* they were struck with such confusion of speech, that one could not tell what another meant, as by *Dubartas* is elegantly expressed in these Verses.

Bring me, quoth one, a Trowel, quickly, quick :
One brings him up a Hammer. Hew this Brick
Another bids, and then they cleave a tree.
Make fast the rope, and then they let it slip.

One calls for Planks, another Mortar lacks:
 They bring the first a Stone, the last an Axe.
 One would have Spikes, and him a Spade they give.
 Another asks a Saw, but gets a Sieve.
 Thus crossly cross, they prate, and point in vain;
 What one hath made another marrs again.
 Nigh breathless all, with their confused yawling,
 In bootless labour, now begins appawling.

But it was not thus with the Apostles; for at the *Feast of Pentecost*, they spake the wonderfull things of God in *tongues* which were understood both by themselves, and by those also of those *tongues*, and *languages*, as we see *Acts 2*. The confusion of *Languages* at *Babel* was a punishment, and that a great one, sent for the scattering of the people through the whole world; but this knowledge of *new tongues*, was a gracious gift, given for the gathering of the Church; for by the benefit of this gift, the Gospel was preached to every creature, and all Nations were gathered unto the unity of Faith. But of this more fully afterwards, Chapter VI.

SECT. III.

Of Natural, Corporal, and Ordinary Tongues.

In these we may observe,

I. Some things in the *Doctrinal Part*, for the informing of our judgement. And

II. Some things in the *Practical Part*, for the directing of our Lives.

CHAP. II.

The Doctrinal Part.

IN this Part, I will

1. Divide *Tongues*; Paragraph I. Then
2. Hint at some things concerning the *Tongue* in general; Paragraph II. Then

I 3

3. Treat

3. Treat of *Evil Tongues* in particular ; Paragraph III.
 And
 4. Of *Good Tongues* ; Paragraph IV.

Paragraph I.

In the Word of God, I read of five sort of *Tongues* ; as

- I. There are *spiritual* and *supernatural tongues*, Mark
 16 7. *Acts* 2. 3, 4.
 II. There are *Wise tongues*, *Prov.* 12. 18.
 III. There are *Religious tongues*, 2 *Sam.* 23. 2.
 IV. There are *Stammering tongues*, *Isa.* 32. 4. & 33. 19.
 V. There are *wicked* and *naughty tongues*, as namely,
 1. Crafty and deceitfull *tongues*, *Job* 15. 5. & 20. 12, 16.
Psal. 50. 19. & 52. 4. & 120. 2. *Micb.* 6. 12.
 2. Flattering *tongues*, *Psal.* 5. 9. *Prov.* 6. 24. and
 28. 23.
 3. Mischievous *tongues*, *Psal.* 10. 7. & 52. 2.
 4. Naughty *tongues*, *Prov.* 17. 4.
 5. Froward *tongues*, *Prov.* 10. 31.
 6. Double *tongues*, 1 *Tim.* 3. 8.
 7. Perverse *tongues*, *Prov.* 17. 20.
 8. Muttering *tongues*, *Isa.* 59. 3.
 9. Lying and false *tongues*, *Psal.* 109. 2. & 120. 3.
 10. Cruel and revengefull *tongues*, *Psal.* 57. 4. and 64.
 3. 8. *Jerem.* 9. 3. 8.
 11. Backbiting *tongues*, *Psal.* 15. 3.
 12. Proud, presumptuous, and boasting *tongues*, *Psal.*
 82. 3, 4. & 73. 9.

Paragraph II.

Concerning the *Tongue* of Man in General, I will only in this *Doctrinal Part* observe five things.

- † I. That it is called, *Glory*, *Psal.* 30. 12. *That my glory may praise thee.* For the full understanding of that place observe, that לָבָד the Hebrew word there used, signifies to be honoured ; hence the Adjective לָבָד signifies honourable, or honoured ; and the Substantive לָבָד honour ; and the Participle, honoured. Now some read those words *Adjectively*, for honoured, as if the Kingly Prophet

Prophet had said, Every good man, O Lord, will sing to thee, and endeavour to set forth thy praise. But some more truly read them *Substantively, Glory*; as *Hierome*, the 70. *Tremellius*, and the old *Latine Bible*; and thereby is meant the *Tongue*; as *Psal.* 16.9. & 57. 8. & 108. 3. *Gen.* 49. 6. And the reason hereof is either,

First, Because God is to be glorified with the *tongue*. Or, because

Secondly, the *tongue* is the glory and honour of men. Or,

Thirdly, because the *Tongue* is a treasure, and *קצור* is often taken for riches. From this name *Glory* given unto the *tongue*, we may learn, That God is not only to be worshipped with the heart, but with the *tongue* also, *Rom.* 10. 10. *Psal.* 35. 28. & 66. 17. & 119. 171. Now the reasons hereof are these six:

I. Because we owe our selves wholly unto God, and therefore our *tongues* should praise him, as well as the rest, *Rom.* 12. 1. & 1 *Cor.* 6. 19, 20. & 2 *Cor.* 7. 1.

II. Because *Vox Index animi*, the *tongue* is the Interpreter, and *Index* of the minde, *Matth.* 12. 34, 35.

III. Because the *tongue* is ordained for the glory of God, and the glorifying of him, *Jam.* 3. 9. and therefore we abuse the *tongue* if we dishonour God thereby, or therewith.

IV. Because our Brethren are to be edified with our *tongues*.

V. Because we incur danger by our *tongues*; for we must give account for every idle word, *Matth.* 12. 37. And therefore we must keep our *tongues*, *Prov.* 13. 3. & 21. 23.

VI. Because the *tongue* is a powerfull member; life and death being in the power of the *tongue*, *Prov.* 18. 21.

1. The *tongue* is powerfull unto evil; hence it is called, a *swords point*, *Prov.* 12. 18. a *sharp sword*, *Psal.* 57. 1. a *sword and a dart*, *Psal.* 64. 3. a *scourge*, *Iob* 5. 21. a *knife*, *I sal.* 52. 2. a *sharp arrow*, and *burning coals*, *Psal.* 120. 4. a *serpent*, and *poysen*, *Psal.* 140. 3. and an *Aspe*, or *Viper*, *Rom.* 3. 13.

2. The *tongue* is powerfull unto good; hence it is called, A *tree of life*, *Prov.* 15. 4. and therefore *David* prayes,

that the Lord would open his lips, that his tongue might set forth his praise, Psal. 51. 15.

† 2. Observe what the Tongue is, both in regard of the heart and life; namely,

I. In regard of the life; Nazianzen saith, *Lingua dimidiam humanorum vitiorum partem sibi vendicat*: half the wickedness that man commits, the tongue is guilty of. Basil. in Psal. 32. goes further, saying, *Tota vita nostra Linguae delictis est referta*; all the crimes committed by us, through the whole course of our Lives, may be justly charged upon the tongue.

II. In regard of the Heart, Ambrose saith, *Lingua est speculum mentis, index animi*: the tongue is the Index, Interpreter, and glass of the minde, for out of the abundance of the heart the mouth speaks. The strokes in Musick answer to the notes that are pricked in the rules. The Anatomists teach, that the Heart and Tongue hang upon one string. And hence it is That as in a Clock or Watch, when the Wheel is moved, the Hammer striketh, so the words of the Mouth answer to the motions of the heart; and when the heart is moved with any perturbation, passion or affection, the hammer beats upon the bell, and the Mouth soundeth, Psal. 45. 1. Rom. 10. 10. Luk. 6. 45. The reason, why so many are tongue-tied in their devotions to God, is, because they are hide-bound in their hearts; they cannot bring forth without, because they have no stock within; their words stick in their Mouths, because they have no form in their hearts. When the Pump goes, we shall soon know what water is in the Fountain, whether clear or muddy; when the Clapper strikes, we may guess what metal is in the Bell. Thus the tongue of man becomes the Interpreter of his heart; the inward motions of the minde have vent at the mouth, as sparks from a furnace, and the Souls conceptions are brought forth by its busie Midwifery. The Tongue is the Key that unlocks the hearts Treasury, out of whose abundance it speaks; so that the corruption of mens minds (not much unlike the inflammation of a Fever) ordinarily breaks forth, and blisters upon the tongue. He who is rotten in his heart, is commonly rotten in his talk; and as evil words corrupt good manners, so they also discover corrupt manners; as a foul stomach bewrayes it self
in

in a sinking breath, so doth a wicked heart in wicked communication: and on the other side, As a *Parrot* is known by speaking like a man, so by sanctified discourse, we are known to be spiritual; for where grace is in the heart, it will manifest it self in holy, heavenly, and savoury speeches.

† 3. Observe, when we must hold our *tongues*, and when not: namely,

I. We must hold our *tongues*,

1. When the Lord talketh and disputeth with us, *Job* 6. 24.

2. When our betters are in presence; or, when our Superiours are speaking, *Job* 29. 0.

II. We must not hold our *tongues*,

1. When we see the people of God in danger of perishing, *Hesth.* 7. 4, &c.

2. When we ought to sing praises unto God, *Psalms* 137. 6.

† 4. Observe here one difference between a Wise man and a Fool; the wise man hath his *tongue* in his heart, and therefore knowes when to speak, and when to be silent; but the Fool hath his heart in his *tongue*; for a Fools *tongue* is like the *Buoy* of an *Anchor*, you shall find his heart by it wheresoever it lies,

† 5. Heathens will teach us, Why God, or Nature, or the God of Nature, hath given us but *one tongue*. *Zeno* hearing a young man full of words, said, *Aures habemus duas, & os unum, ut plura audiamus, loquamur perpauca*, *Laert.* lib. 7. We have two ears, and *one tongue*, to teach us to hear much and speak little. *Demosthenes* being asked, *Que causa esset unius tantum lingue, & geminarum aurium?* Why man had two ears, and but *one tongue*? answered, *Quoniam duplo magis audire homini expedit, quam loqui.* *Stob.* Because men should hear as much more as they speak. *Anaxagoras* reading a Lecture to his Scholars, of the frame of Mans body, said, Nature hath given us two feet, two hands, two eyes, two ears, and but *one tongue*; to teach us, that in our going, feeling, smelling, hearing, and seeing we may be as long as we will, but in speaking we should be as scant and sparing as is possible.

Paragraph III. Of Evil and Abusive Tongues.

Concerning these *Tongues*, five things may be observed, or considered.

† 1. A *Papist* Author who is much delighted with the cadence of words, saith, That there are sundry sorts of Evil Tongues : viz.

Lingua mollis per adulationem.

Acuta per detractionem.

Rubea per incautam locutionem.

Mobilis per verborum variationem.

Clausa per invidiam & indignationem.

For there is a Tongue

Adulatorum,

Diffamatorum,

Fastantium,

Duplicium,

Invidentium.

But I wave, and pass by these.

† 2. Consider, what an *evil tongue* is like, or whereunto it is compared, or resembled, viz.

I. To a *Sword*, which killeth *Comminus*, near hand, *Psal.* 42. 10. *Jer.* 18. 18. Or, as the *Sword* wounds, so the *tongues* of reproaching men cut deeply into the credits and reputations of their brethren : but, as *Pythagoras* saith, *Gladii plagam quam lingue leviolem esse ; ille enim corpus, hac animum vulnerat.* Val. Max. the harm done by the *Sword*, is much less than that which is done with the *tongue* ; for the *Sword* only wounds the body, but the *Tongue* the mind.

II. Because the *Sword* doth mischief only near hand, not far off, therefore the *Tongue* is compared to an *Arrow*, which killeth *Eminus* far off, *Gen.* 49. 23. and can hit at a distance. For revilers do not ill offices only to those of the Town or Parish where they live, but to others far remote.

III. An *Evil Tongue* is compared to a *Razor*, *Psal.* 52. 2. such an one as will shave, or take off the least hair ; for a *reviling tongue* will not only take advantage of every gross sin committed by others, but those *Peccadillo's*, the least

least infirmities, which others better qualified cannot so much as discern.

IV. An *Evil Tongue* is like unto a *Serpent*, which bites privily, and leaves poyson or venom in the wound; for it flanders so secretly, and with such probability of truth, that though the wound be cured, yet *Aliquid adhærebit*, the scar will remain.

V. *Pittachus* said, that a *mans tongue* was like the *Iron point of a Lance*, but a *bad tongue* was more dangerous than that; because the *point of a Lance* can only hurt the flesh, but an *evil tongue* pierceth the heart.

VI. A *naughty tongue* is like an unbridled *Colt*: for as it is hard to rule and hold in an unbroken and unbridled *Colt* foaming and chafing in the midst of his race: so it is much more difficult to restrain an unruly and malicious *tongue*. Whence *Theophrastus* said, That he would sooner trust an untamed *Horse*, than a wicked *tongue*. *Nemo non metuit insidere equo infreni. at plus est periculi à lingua effreni.* Laert. l. 5. c. 2. For although men are afraid to ride a mettled *Horse* without a bridle, yet they should more fear, (as more perilous) an unbridled *tongue*.

VII. *Pliny* li. 11. ca. 25. compares an *evil tongue* to a *Night-raven*, thus; As the unlucky howling *Night-ravens*, envying the rest of man, disquiet him with their nightly ill-sounding shriekes, cries, and unpleasing notes; so a virulent and venomous *tongue* doth alwayes disperse something abroad, to the disturbance of the quiet, peace, and concord of some or other.

VIII. *Chrysostom*, hom. 9. op. imperf. compares a malicious *tongue*, to a *spark of fire*; for as one spark may make a great fire, and doe much mischief: so an *evil tongue* is often the cause and rise of great sutes of Law, and much discord.

IX. The Lord likens an *ill tongue*, to a *Rod*, Prov. 14. 3. And

X. To *Juniper Coals* which burn most hotly, *Psalms*. 120. 4.

† 3. Consider, that the *Tongue* is many wayes abused; and the abuses of the *tongue* are mostly severely punished. Note here, that men abuse their *Tongues* five manner of wayes: viz. both

1. In regard of God. And

2. In

2. In regard of *godliness*. And
3. In regard of the *godly*. And
4. In regard of *themselves*. And
5. In regard of their *neighbour*.

First, men abuse their *Tongues* to their hurt, in regard of God two manner of wayes. *viz.*

I. By using blasphemous speeches of God; as *Pythagoras* said, in the beginning of one of his Books; That of God he would say nothing, whether there were any or none; for which words he was banished by the *Athenians*. Some children sitting together at the School, fell into communication of God, and what he was; one said, He was a good old Father; to whom another named *Dennis Benfield*, a little girle replied, He is an old doting Fool; which Girle going the next day to the Market, as she came home, she was so stricken, that all one side of her was black, and she became speechless, and so died. *For.*

II. Men abuse their *Tongues*, in regard of God, by swearing, and blasphemous Oaths. In the time of our *K. Edward 6.* the story is note worthy, of that prophane young Gallant, who being notoriously given to swearing and blaspheming, and despising all Christian admonition, would say, that three words before his death would save him. One day riding with company, swearing and blaspheming as he was wont, his *Horse* leapt over a Bridge into an arm of the Sea: whereupon his man seeing him in imminent danger of drowning, cried to him, Master, Master, remember your three words; who presently cried out, *Horse and man and all to the Devil*, and then sunk, and neither of them was ever more seen. *For.* Again, there was a Serving man in *Lincoln-shire*, who was alwayes wont to swear, *Gods precious blood*, and that for every trifle; and though he were often reproved for it, yet he still persisted in his wickedness, untill the Lord struck him with sickness; yea then he could not amend, but hearing one day the Church Bell tolling, when the anguish and pangs of death were upon him, starts up in his Bed, and swore, *By Gods blood this Bell tolleth for me*; whereupon immediately the blood issued from all his joints, not one free, in great abundance, and so miserably died. *Peter Stubs Book Printed, 1531.*

Secondly,

Secondly, Men abuse their *tongues*, *ludendo cum sanctis*, by jeasting with holy things; as *Cavalier Casio* the *Bolognian Poet*, wore in his hat, in a great *Agate*, the descension of the Holy Ghost upon the Apostles; and being demanded of *Pope Clement*, (with whom he was very familiar) wherefore he wore that *Dove*, representing the Holy Ghost, and the fiery tongues upon the heads of the Apostles? he answered, Not for any devotion, but to express a conceit of love. For having been long enamoured of a Lady, and ungratefully handled of her, not able any longer to support her crafty delays, nor the expences bestowed on gifts and presents, I figured the Feast of *Pentecost*, meaning thereby, I repent of the cost bestowed on my Lady. Thus he durst dally with this high mystery.

Thirdly, as men abuse their *tongues*, in regard of *God*, and *Godliness*, or holy things, so also in regard of the *godly*; and that three manner of wayes: *viz.*

I. By false accusations; thus three men conspired against *Narcissus* Bishop of *Jerusalem*, a man who led a godly and blameless life; and charged him with a very heinous crime, all three confirming their accusation by oath:

The first wished, If it were not so, as they said, that he were burnt; this wish presently came to pass, for his house in the night being set on fire, he and his whole family were burned.

The second wished, that he might die of the *Faundice*; and presently after was taken with the same disease from head to foot, and died thereof.

The third wished, that he might lose his eyes; who after seeing what was befallen those twain, repented and confessed the conspiracy against *Narcissus*, but by excessive weeping for his wicked oath, he at last lost his eyes. *Euseb. li. 6. ca. 8.*

II. Men abuse their *tongues* in regard of the *Godly*, by mocking them in their Christian speeches: *e. g.* In the dayes of *Qu. Mary*, as *James Abbeys* was led by the *Sheriff* to execution, he distributed his money and clothes, (to his shirt) to the poor, exhorting them to stand fast in Religion, and entreating them to pray for him. A servant of the *Sheriffs* mocked him, bidding the people not

to regard his speeches, he being but a mad heretick, with such like terms; and as one continued in his godly admonitions, so the other persevered in his blasphemies. Now this godly Martyr was no sooner burnt, but the blasphemer was struck with a frenzie, by Gods hand, and ran about the Town of *Bury*, pulling off his clothes, and casting them away, and crying, Thus did *James Abbeyes*, the true servant of God, he was a good man, and is saved, but I am damned: and thus continued till he died. *Fox.*

III. Men abuse their *tongues* in regard of the *Godly*, by reviling, miscalling, and slandering of them: as one *Leaver*, a Plough-man, railing against that good Martyr, said, That he saw the ill-favoured Knave *Latimer*, when he was burned, and that he had teeth like a *Horse*; at which time and hour as near as could be gathered, the son of the said *Leaver* desperately hanged himself. *Fox.* Now as the North wind driveth away the rain; so doth an innocent Life the slandering *tongue*. For, as *Hierom* saith, An Arrow shot from a Bow sticketh not in the hard Rock, but rebounding back again with violence, hurts him who shot it: and therefore none should slander the innocent. As he doth ill who sets a house on fire, and he also, who when he may quench it, doth not, but much more he, who coming to the flame, warmeth himself at it: so he doth evil, who speaketh wrongfully evil of others; and he also who doth not silence a slanderous tongue, when he may; but much more he, who taketh occasion, by a detractors words, to spit forth more poyson of defamation against the godly.

Fourthly, men abuse their *tongues* in regard of *Themselves* three manner of wayes; *viz.*

I. The abuse of the *tongue* is taught, *Eph. 4. 29, 30, 31.* where we see, that corrupt communication grieves the good Spirit of God; and by such words, we give place unto the Devil; and hurt both others and our selves.

II. Men abuse their *tongues*, by ungodly acclamations, speeches, and cries; for crying out is an abuse of the *tongue*, and it oftentimes happens through great choler and anger, *Eph. 4. 31.* In the dayes of *K. Edward 6.* certain *English* Souldiers, being by a tempest cast upon the Sands, on the

the coast of *France*, gave themselves to prayer, and commended their Souls to God, as in so great danger it was meet; but one amongst the rest desperately and prophanelly minded, went apart, and cryed out saying, twice, or thrice, *O Gallows claim thy right*. Now the said party (as God would have it) escaped the present danger among the rest, and living some short space in *France*, after a while returned into *England*, where within six months he was hanged for stealing of *Horses*. *Perkins*. A *Spanish Souldier* being angry with his wife, who was great with child, wished that she might bring forth an infernal Devil; soon after she was delivered of a Son well and right shaped in the lower parts, but most mishapen in the upper; for the eyes were in the forehead, the mouth wide, black and gaping, the ears long and hanging down, like a *Hounds*, on the head two crooked Horns, and the shape of the upper parts, not much unlike a *Satyre*. *Wierus*.

III. Men abuse their *tongues* by vaunting, boasting, and vain-glorious speeches: as *Xerxes* once said, That if the Sun and Moon would not obey him, he would surely punish them: for which proud words, an handfull of *Grecians* subdued a vast Army of his. Thus when *Sophocles* sent *Ajax* to fight against *Troy*, he bid him fight, but withall to pray to God for victory; no said *Ajax*, *Deo vincant ignavi*, Let Cowards overcome by Gods helping hand, but I will subdue my enemies by my own power.

Fifthly, men abuse their *tongues* in regard of their *Neighbours*, or of *Others*, six manner of wayes; viz.

I. By bitter speeches; as when men who be at variance, give out grievous words one against another, *Prov.* 12. 18. *Eph.* 4. 31.

II. By wrangling and contentious speeches; as when between parties disagreeing, neither will yield, but both are obstinate, *Phil.* 2. 14.

III. By threatning speeches, or menacing words against others, *Eph.* 6. 9.

IV. By girding and taunting at others, by close and secret nips, although there be no open railing.

V. By back-biting: as *Psal.* 15. 3. *He who backbiteth not with his tongue*, &c. By these words the Kingly Prophet would

would teach us, that the wantonness and wickedness of the *tongue*, is a vice too vulgar, and universal, and excludes men from the Kingdom of God, *Jam.* 3. 2. *Psal.* 15. 3. Now the reasons hereof are these two.

1. Because words seem to hurt less than deeds, therefore men more usually, and universally sin by word than deed.

2. Because men ordinarily and naturally do rather give way to fained excuses, than to many other sins.

VI. Men abuse their *tongues* to the prejudice of others, by rash, inconsiderate, unadvised, and tatling speeches: as the City of *Athens* was taken by *Sylla* the Roman Dictator, who by his Spies was admonished, of the prating of certain old men, in a Barbers shop, where they talked of a certain place of the Town, which was weakest, and worst defended: upon which information *Sylla* with all his force, assaulted the City in that place, and took it. The unadvised talk of one only man, was the cause why *Rome* was not delivered from the tyranny of *Nero*, and why many were put to death by him. For that man seeing one of the prisoners that was taken by the Tyrant, to be dismayed, because he should be put to death, willed him to pray to God, that he might escape but untill the morrow only, and then he should have cause of rejoycing. The Prisoner to save his own life, declares and reveals those words to *Nero*, who thereupon suddenly seized upon the Conspirators, and put them to death. Thus we have seen, how many sundry wayes, the *Tongue* of man is abused, and how severely the abuses of the *tongue* are punished.

Qu. 1. Doth the abuse of the *Tongue* deserve Hell fire, or destroy the soul?

Ans. 1. Our Saviour saith, *Matth.* 5. 22. *Whosoever shall call his Brother fool, shall be in danger of hell fire.*

Ans. 2. *Pomerius* saith, *Convitia*, reproachful words, are venial sins when they are thus qualified:

I. When they are given by Superiours, by way of correction or reproof.

II. When they proceed not from hatred, but from the levity of the minde.

III. When they proceed from a smaller light anger, and not from unbridled, or immoderate rage.

IV. When

IV. When they proceed from no desire of disgrace; that is, although a man use some reproachfull or disgracefull words unto his brother in his anger, yet he doth it not with a purpose or intent to disgrace him.

V. When by the reproachfull words which are given, our brother is not much disgraced.

Ans. 3. *Pomerius* saith, *Maledicta*, evil speeches and maledictions are but venial sins, when thus occasioned, or uttered.

I. When they proceed from a good cause, or some call from God.

2. When they are pronounced against, or reflect upon him only, who hath deserved to be evil spoken of.

3. When they are occasioned for a trifle, or a matter of no great moment.

4. When they are from a sudden undeliberated heat of passion. These respects, *Pomerius* thinks, do so allay, and qualifie the poyson of the tongue, that it will not prove mortal unto us.

Ans. 4. We have a more sure Word of Prophecie to resolve, and establish us in this particular, than the opinion of an erring *Papist*, and that is the Word of God, which teacheth us, what to think of railing, reproachfull, and cursed speeches, by these four particulars.

I. The Scripture commands us, if we desire to approve our selves to have put on Christ, then to put on the virtues contrary to such speeches; as *Coloss. 3. 12, 13.* *Put on therefore as the Elect of God, bowels of mercy, kindness, humbleness of minde, meekness, long suffering, forbearing one another; and forgiving one another.* All these are contrary or opposite to reproaches, and evil speakings; and therefore if the one be commanded, then the other is forbidden: if one be an argument of an Elect Vessel, the other is of a reprobate, at least for the present. And therefore whether simply taken, or according to *Pomerius* his qualifications and restrictions, they are no venial sins.

II. The Scripture prohibits these, *Ex consequenti*, by a necessary consequence: *Eph. 4. 21.* *Let no corrupt communication proceed out of your mouth, but that which is good, &c. that you grieve not the Holy Spirit of God.* Now none will deny, but that reviling and wicked speeches, are corrupt communication, at least tend not to edifica-

tion, but rather offend God. The Apostle seems plainly thus to argue; Those speeches which are corrupt, and edifie not the hearers, are displeasing to the pure Spirit of God, and become not Christians: But railing, reviling, and reproachfull speeches are corrupt, and tend not to edification; and therefore they are unbecoming Christians, displeasing to the holy Ghost, and consequently, (in their own nature) lethal, not venial.

III. The Scripture dislikes all speeches of this kind, because they argue, that there is neither grace in us for the present, nor hope of glory for the time to come.

1. That man who gives way to these abusive speeches doth thereby testify, that his heart is not seasoned, or sanctified with true grace, *Jam. 1. 26. If any man seem religious, and bridleth not his tongue, he deceiveth his own heart, and his Religion is in vain.*

2. That man is as yet no heir of glory, *1 Cor. 6. 10. Be not deceived, for railers and revilers shall never enter into the Kingdom of God.* I conclude this particular with this plain *Sylogism*. That which excludes us both from grace and glory, is mortal and not venial; but railing, reviling, and reproachfull words, (not being repented of) exclude us both from the participation and possession of grace, and all true hope of glory; therefore they are no venial sins.

IV. These kinde of speeches are directly and positively forbidden by God in his Word; and therefore are no venial sins in their own nature, *1 Pet. 2. 1. Eph. 4. 31.*

Qu. 2. Why do the abuses of the tongue destroy the Soul? or, why shall they be punished with Hell fire?

Ans. 1. Because the tongue was given us for other ends, and speech is only naturally given to men, and that for this end, that thereby they might perform those duties which God requires of them: *viz.*

I. We must bless and praise God with our tongue, *Jam. 3. 9.*

II. We must confess Christ with our tongue, *Rom. 10. 10.*

III. We must invoke, and supplicate the throne of grace for mercy, with our tongue.

IV. With our tongue we must confess our sins unto God.

V. We must speak the truth with our tongue, and hold forth the truth in our words

VI. We must edifie our brethren with our tongue, and by
our

our words and talk, endeavour to benefit and better others, *Eph. 4. 29. Coloss. 4. 6.* These holy duties God requires of us, and for the performance of these duties God in much mercy hath given us (not as unto the other creatures, dumb and silent tongues, but, speaking *tongues*: and therefore he who shall thus far defraud the Lord of his expectation, as to make this rare member an instrument of wickedness, shall be punished by the Lord, for this abuse thereof with Hell fire.

Ans. 2. The abuses of the *tongue* shall be punished with Hell fire, because such speeches are evil in themselves: Hence *Michael* contending with *Sathan* about the body of *Moses*, durst not use any railing speeches, but only said; *The Lord rebuke thee, Jude vers. 9.* The Lord best knowing the iniquity of such words, and how prone we are unto them, hath shewed his infinite mercy, and care towards us, in the preventing of them, by the framing, fashioning, and placing of the *tongue*. God doth nothing in vain, and therefore he would have the sons of men to anatomize the *tongue*, and to read some profitable Lecture upon every particle thereof: *e. g.*

I. The *tongue* is placed in the head, in the midst of the senses; to teach us, that our words must be wise, grave, weighty, and discreet.

II. The *tongue* is hedged, or fenced in with a double wall; *viz.* of earth and of Stone; the Lips being as the earthen wall, the Teeth as a stone wall; to teach us, that we must set a watch over our Lips, and keep our *tongues* as with a bridle: yea be cautelous and circumspect in our words, that nothing may break thorow our Teeth and Lips, which is either displeasing unto God, or disagreeing unto our profession, or disgracefull unto our brethren.

III. The *tongue* is simple and undivided: men not being like *Serpents* double or cloven-tongued; to teach us, that we must speak the truth alwayes: for truth is but one, and we have but one *tongue*, and therefore it should alwayes utter the truth.

IV. The *tongue* is tied below, but hath no ligaments above; to teach us, that our *tongues* must be much more prone and ready to speak of heavenly and celestial things, than of terrestrial and earthly: frequent in discoursing

of those things which are above, but more sparing of those which are below.

V. The *tongue* is of a soft, not hard, cauly, or tough nature; to teach us, that our words must be mild, soft, gentle, and not proud, reproachfull, cruel, disdainfull, and the like. These and the like things the Lord would have us to ruminare upon, in our *tongues*, that so it may be a means to make us more wary of our words. we being naturally so prone to break forth (upon all occasions and provocations) unto unchristian speeches, which are both displeasing to our Father, hurtfull to our Brother, and mortal to our selves. And therefore if we would not defile our *tongues*, provoke our God, extinguish Grace, grieve the Spirit, and enflame and kindle the fire of Hell, for the burning of our selves, we should carefully abstain from all railing, reviling, and reproachfull words; not saying in our anger unto our Brother, either *Racha*, or *thou Fool*. And as all *Sailers* are wont to have all dangerous Places noted and deciphered in their *Maps*, by which their Ships might be endangered, and hazarded, that they may avoid them; so we ought to have all kind of corrupt speeches noted, and set down, that our *tongue* may not offend in, or be endangered by any of them. Thus much for the *abuses of the tongue*.

†. Consider the nature of a *naughty tongue*, in these seven particulars.

1. It declares and discovers the whole Malice and rottenness of the heart, *Matth.* 12. 34.

2. There is no sort of sin, but in some regard or other at least, the *tongue* hath some hand, or acts some part, *Jam.* 3. 8.

3. The *tongue* is a more ready instrument for the acting and exercising of any wickedness, than the other members of the body are, *Jam.* 3. 5. The Adulterer cannot act his wickedness without a companion, nor the murderer without some bloody instrument or other, &c. but the evil speaker hath alwayes a weapon ready, and an occasion to use it, is never long wanting.

4. The *tongue* hath a double naughtiness; for it both kindles wrath, and is wrathfully kindled, *Jam.* 3. 6.

5. It is very hard to bridle it, *Jam.* 3. 8.

6. It pierceth deep, and wounds to the quick, *Prov.* 12. 18.

12. 18. & 18. 8. & 2^c. 22. *Pfal.* 120. 3, 4. & 140. 2, 3.

7. The malice, and biting of a venomous tooth, doth so rankle, and fester, that it is very hardly cured, *Prov.* 30. 14. *Jam.* 3. 8. *Effundit mala Lingua virus aurum.* Virgil. *Maxima pars invidia nascitur ex intemperantia lingue.* *Erasm.*

† 5. Consider, that as an evil, slanderous, and perverse tongue is a sign of a very wicked man, *Pfal.* 52. 2. so to speak well of none, but ill of all, is a sign of a very wicked tongue. It is commonly known, that *Scarabs* and *Flies* swarm to the galled part of a poor Pack-horse, and there sit feeding upon that worst part of his flesh, not once meddling with the other sound part of his skin. Just thus do the malicious tongues of Detractors; for if a man have any infirmity in his person or actions, that they will be sure to gather unto, and dwell upon; whereas his commendable parts, and well deservings, are passed by without mention, without regard. Now what do they get by this? It must needs be a filthy creature, that is alwayes feeding on stinking carrion. *Pliny nat. hist.* l. 7. c. 2. maketh mention of a certain people in the *Indies*, upon the *River Ganges*, called *Astomi*, who have no mouth, but do only feed upon the smell of Herbs, Flowers, &c. Though the truth of this may be uncertain, yet this is most sure, that there is such a generation amongst us, who when they should speak well, are like men possessed with a dumb Devil, and have no Mouth, no Lips, no Tongue at all: but if it be to blaspheme God and the King, or to back-bite and slander their neighbour, they have tongue enough and to spare.

Thus much for *Evil Tongues*.

Paragraph IV. Of Good Tongues.

The *Popish Author*, mentioned before concerning *Evil Tongues*, doth thus (after his manner) describe *Good ones*.
Lingua est

Mollis & delicata,
Rubea & colorata.
Acuta, & more gladii figurata,
Plicabilis, & ad movendum quam-
Plurimum applicata,

Inclusa, & dentium circuitu vallata.

And therefore the language of our Lips should be

*Mollis per benignitatem,
Colorata per honestatem,
Acuta per severitatem,
Plicabilis per sagacitatem,
Inclusa per custodia sedulitatem.*

Or, the Tongue of our Discourse should be

*Mollis per compassionem,
Rubea per dilectionem,
Acuta per correctionem,
Plicabilis per discretionem,
Clausa per coercionem.*

But passing by these jingles, we may say, That the virtues of a Good Tongue are these five :

I. *Verity*, or *veracity*, whereby we embrace and love all true sayings and sentences, in Religion, Arts, and Sciences; and in all our talk, and conversation; speak the truth, and what is agreeable to the matter in hand, carefully, and conscientiously. in all our serious discourses, avoiding all lies, false opinions, and vain Sophistry.

II. *Constancy*. which constantly professes, retains, maintains, and defends the truth.

III. *Humility*; when it is docible, not arrogantly speaking of it self, nor obstinately defending any untruths, or false opinions but professing our willingness to learn of others, to be admonished by others, and to yield to those who will teach us better, if we have erred either in our talk, or tenents.

IV. *Taciturnity*; when we do not unadvisedly talk and tattle of every secret, and weighty truth, in all places, or before any persons, but know when it is fitting to speak, and when to be silent.

V. *Urbanity*; when all our words are humane, civil, courteous, meek, mild, and gentle. Thus much for the *Doctrinal Part*.

CHAP. III.

The Practical, and Applicative Part.

IN this Part, or Chapter, we have three things to consider of :

1. Who are to Blame in regard of the Tongue, Sect. I.
2. What we may Learn from the Tongue, Sect. II.
3. What is Required of us in regard thereof, Sect. III.

SECT. I.

Those are to Blame, in regard of their Tongues, who any ways, or in any sort abuse them. Now to what was said before, concerning the abuse of the Tongue, I adde, That four sort of persons are here faulty ; as

First, those who in the service of God, use a *strange tongue*, as the *Papists* doe. For the justifying of their Practice, *Lorinus* the *Jesuite* saith, *sup. Levit. 10.* It becometh every one to handle Sacred things, *Juxta ritum in Ecclesia particulari approbatum, Latino Latinos, Græco Græcos, &c.* according to the approved rites in every particular Church, the *Latines* in Latine, the *Greeks* in Greek, &c.

Ans. If *Lorinus* by the *Latines* understand all who were counted of the *Latine Church*, viz. all who inhabit in those Western parts, as the *Greek* is the *Eastern Church*, (as it is certainly his meaning) then it will fall out quite contrary to his observation. That to use a *strange tongue* in the service of God, such as is the *Latine* to the vulgar people, who understand it not, is to bring in a strange Language into the Church of God, as is evident by *1 Cor. 14. 4. 11, &c. to 20.* Upon which place *Ambrose* saith, *Tacere debet in Ecclesia, qui linguâ loquitur quam solus scit :* He should hold his peace in the Church, who speaketh with a tongue which himself only understandeth.

Secondly, those are to blame, who use their tongues to wicked purposes ; as swearing, lying, cursing, blaspheming, backbiting, flandering, jeasting which is not convenient, and the like. And thus also,

Thirdly, are they, who are mute in good things. *Fish* have no *tongues* at all, as other creatures have, or they have imperfect and silent *tongues*, according to the Proverb, *Mutus ut Piscis*, as mute as a *Fish*: the reason is, because there can be no voice uttered in the water: for the aire is required to the making of a sound; neither have *Fish* any use of the *tongue* for taste, because *Fish* without chewing, swallow down their meat, and so seem not much to be delighted in the diversity of tastes. Now herein they are like to *Fish*, who are mute and silent in good things; as it was said of *Arfatinus*, who succeeded *Chryseston*, and was an old dottril of 80. years, *Quem Pisces facundia, rana agilitate superabant*, whom the *Fish* excelled in utterance, and the *Frogs* in nimbleness. *Anton. sum.*

Fourthly, those are to blame, who think, that words are but winde, and they may use their *tongues* as they list: as *Psal.* 12. 4. *Our tongues are our own.* Note here, that is not true which the wicked there say; for though they say *Their tongues are their own*, yet they shall one day gnaw their tongues for it *Apoc.* 16. 10. for their lips and *tongues* are not their own, but his who made them; who though he permit them ordinarily to use them at their peril, yet when he will, he either silenceth them, or formeth such words by them, as the wicked of their own accord would never have uttered. Was *Sauls tongue his own*, when by the gift of Prophecie he founded forth the Praises of God? *1 Sam.* 10. 11. & 19. 24. Was *Pilates Wives tongue her own*, when relating her dream to her husband, she charged him to have nothing to doe with that righteous one? *Math.* 27. 19. Was *Balaams tongue his own*, when intending to curse, he blessed the people of God? *Numb.* 24. 5, 6, 7, 8. Was *Caiaphas tongue his own*, when he delivered that Prophecie, *It is expedient that one man die for the people*? *Joh.* 11. 50, 51, 52. Was *Victorinus tongue his own*, who after he had long defended, and pleaded for the gods of the *Gentiles*, became a forward, and faithfull Professor of *Christ*, and his Gospel? And therefore wicked mens *tongues* are not their own.

SECT. II.

The Lessons to be *learnt*, from, concerning, or in regard of our *Tongues*, do either respect *God*, or *Sathan*, or *Wicked men*, or *Our selves*, or the *Tongue* it self.

† 1. In regard of *God*, we may *learn* these two Lessons.

I. That all the words of the *tongue* are known unto *God*, *Psal.* 139. 4.

II. That the answer of the *tongue* is from the Lord, *Prov.* 16. 1.

† 2. In regard of *Sathan*, we may *learn*, that his enmity is principally bent against the *tongue* and speech, that being the most excellent member in the body, *Maith.* 9. 32. and 12. 22. *Mark* 9. 25. *Luke* 11. 14. Or, that *Sathan* principally endeavours to binde the *tongue*, that being an Instrument both of *Gods* glory, our own good, and our brethrens edification. For

I. *God* is glorified by the Prayers, Praises, and pious speeches of the *tongue*. And

II. We are helped thereby; the Prayers, Praises, and pious speeches of the *tongue*, being means to encrease *Gods* grace in us, to obtain blessings from *God*, and to confirm us more and more in the Worship, Service, and Work of *God*.

III. By the Profession of the *Tongue*, we give a good example and encouragement to our brethren; by our prayers for them, we may with-hold judgements from them, and draw down blessings upon them; by our seasoned and sanctified discourses, we may establish them, and ground them more and more in the most holy Faith, and truth of Religion. And therefore *Sathan* observing, how profitable an Instrument the *tongue* is, both in regard of *Gods* glory, our good, and our brethrens edification, doth labour and endeavour to tie and silence it.

† 3. In regard of *Wicked men* we may *learn*, that their *tongues* are apt to evil speaking: as *Jude* vers. 10. *But these speak evil of those things which they know not.*

Qu Whom, or what did these wicked ones speak evil of?

Ans. 1. Some refer it to Magistrates, *vers.* 9.

2. Some to the Law of *God*, which taxed their wantonness, *vers.* 5.

3. Some

3. Some understand it generally, because the Apostle speaks distributively, *Quicquid sit*: whatsoever it is that they are ignorant of they speak evil of, and whatsoever they know, they denie. So that the sense and meaning is the same; viz. They speak evil of Religion, or of their pious brethren, or of the Magistrates themselves, or of all these. So that from hence we may learn; That the tongue of the wicked is very prone to cursing and evil speaking: or, cursing and evil speaking is a sign of a wicked man. For,

I. It comes not from the Holy Spirit, for he rather cools the heat, humbles the mind, and teacheth the tongue words of love. But

II. It comes from Sathan, *Jam. 3. 6.* And

III. It springs either

1. From the contempt of Magistrates. Or

2. From the envy of their brethrens praises; because they are dispraised thereby; as *Commodus* hated and punished those who commended *Aurelius* his Father. Or,

3. From pride, because we will not be drawn from our own judgement, *Rom. 12. 15. Phil. 2. 2.* Or

4. From a wicked desire to sin. Or,

5. From the ignorance of the Law, and Word of God!

† 4. In regard of *Our selves*, we may learn these five Lessons.

I. That if we would live long, and see good dayes, we must refrain our tongues from evil, *Psal. 34. 13. & 1 Pet. 3. 10.*

II. That Life and Death are in the power of the tongue, *Prov. 18. 21.*

III. That he who keepeth his tongue, keepeth his Soul from trouble, *Prov. 21. 23.*

IV. That as the *Camelion* draws nothing into the mouth but aire, and nourishes nothing in the body but Lungs; so some are Religious only in their tongues and discourse, not in their hearts and lives.

V. We may learn, that we must give an account for the use of our tongue, or how we use it. The tongue is a Talent lent unto us, which we must render a reckoning for; and therefore we must speak unto profit. Some say, we harm none by silence; but a man may deny Christ by silence,

silence, when he professeth not; and a man kills his brother whom he edifies not, having a call thereunto. And therefore we must learn to use our *tongues* aright, both in regard of *God* and *Men*.

First in regard of *God* we must use our *tongues*;

1. In professing of him, *Rom.* 10. 10.
2. In praying to him.
3. In praising of him.
4. In speaking of Religion, *Psal.* 71. 24. & 119. 172.
5. In vows and promises made religiously unto him, *Psal.* 116. 12.

Secondly, in regard of our *Brethren*, we must use our *Tongues* to *Healing* and *Restoring* words.

I. To *Healing* words; when our necessary Reproofs are like Salt and Vinegar, *Psal.* 141. 5. *Prov.* 24. 25.

2. To *Restoring* words; and that when

I. We pacifie their anger, by soft answers, *Prov.* 15. 1. & 25. 12.

II. When we comfort their sorrowfull hearts, by Christian consolations, *Prov.* 16. 24.

III. When we teach their eyes Instruction, *Psal.* 51. 13. *Prov.* 16. 21, 23. & 20. 15. & 31. 25.

IV. When we teach their feet how to walk;

1. By exhorting them in general, *Hebr.* 3. 13.

2. By teaching in particular:

I. Those of our own Family; as Wives, Children, and Servants. And

II. Our Friends and Kindred. And

III. Our Neighbours.

† 5. In regard of the *Tongue* of man, we may learn these Lessons.

I. That it is a most unruly member, *Jam.* 3. 5, 6.

II. That the *tongue* of a vertuous woman is the Law of kindness, *Prov.* 31. 26.

III. That a soft *tongue* doth soonest prevail, *Prov.* 25. 15.

IV. That the *tongue* of the just is as choice Silver, *Prov.* 10. 20.

V. That the *tongue* of the wise is health, and useth wisdom aright, *Prov.* 12. 18. & 15. 2.

VI. That a wholesom *tongue* is a tree of life, *Prov.* 15. 4.

VII. That the *Tongue* is either a very good, or a very bad member. *Laertius* tells us, *li.* 1. ca. 9. that *Anacharsis* being

being asked. *Quid esset in homine pessimum, & quid optimum?* which was mans worst part, and which his best? answered, *Lingua, the Tongue.* *A* Joseph being sent by his Master, to buy all the best Meat he could get in the Market, bought all *Tongues*; and being sent again to buy all the worst, he bought again all *Tongues*; and being demanded, Why he did so? answered, That no flesh was better than a good *Tongue*, nor any worse than a bad. And most true it is, as *Bias* told *Amasis* King of Egypt, The *Tongue* is the best, and worst member of the body; for the most part, an unruly mischievous member, *Lambit & ladic*, *Plutarch.* a killing and destroying member: *Lingua mali pars pessima servi*, *Juvenal*: a dangerous weapon, and the worst of all other weapons; for the stroke of a *Sword* may be born off, and the shot of an *Arrow* may be shunned, or if not, the wounds may be healed; but there is no way to escape a *poysoned tongue*, no salve to cure it.

VIII. We may learn, that some have been punished in their *tongues*, for their *Vertues*, some for their *Vices*: e. g.

1. *Anthony* caused the head of *Cicero* to be set before him, when he was at meat; and his Wife *Fulvia* pulled out the *tongue* thereof, and wore it in her hat, for his zeal and affection to the Common-wealth. *Plutarch.*

2. The *Egyptians* did ever cut out his *tongue*, who disclosed any secret, or revealed any practice to the enemy. *Diodor. Sic.* And thus, as the Proverb is, *Some pay a fine for their tongue.*

IX. We may learn the use of the *Tongue*; and that both in *General* and *Particular*.

1. In *General*; mens *Tongues* are very usefull for them; for therewith a man doth complain of his want and poverty; therewith a man doth implore help, and seek remedy; and therewith a man doth utter his injuries and wrongs, and desires redress. It is an admirable thing to consider, how great variety there is in the *tongue*; for with that sometimes we speak gravely, sometimes jestingly, sometimes sharply, sometimes lovingly, sometimes harshly, sometimes sweetly; *Lingua à ligando*, *Rhoding.* the *Tongue* hath its name from *Binding*, because a man seems to have the minde of his brother (as it were) in his

his hands, or rather in his *tongue*, to binde or lose as he list: for sometimes with the *tongue* a man doth incense and exasperate his Brother, and sometimes therewith pacifie him; sometimes we perswade, and sometimes we dissuade with the *tongue*; even as though it were in the power of the *tongue*, to make our neighbour doe what we desire.

2. The *Particular Uses* of the *Tongue*, are either *Natural*, *Political*, *Moral*, or *Spiritual*.

First, the *Natural Uses* of the *Tongue* are these two;

I. *Lingua convenit in duo opera natura; scilicet gustum, & loquelam: Arist. de Anima, li. 2. Lingua est propter saporis percipiendos, & literas exprimendas: Id. de Animal. li. 11.* The *tongue* of man is usefull for Taste, and Speech; for Relishing what we eat and drink, and for the teaching of Arts and Sciences.

II. The *Tongue* distinguisheth man from all other creatures. For

1. The words of *Angels* are borrowed; they assuming strange bodies when they spake unto men, which by and by they laid aside: but men speak with their own *tongues*.

2. The *Sea-monsters* which have the form of men, or women in part, speak not, neither are heard to utter any language as men doe.

3. The notes of *Birds* are not called *Words*, or *Speech*, because they understand not.

Secondly, *Lingua habet homo, ut communicet aliquid alteri. Arist. de Anima, li. 3.* The *Political Use* of the *tongue* is this, That we express our minds unto others by our *tongues*. *Vox index animi.*

Thirdly, the *Moral Uses* of the *Tongue* are these three:

1. With our *tongues* we utter hidden, and secret knowledge.

2. With the *tongue* we pacifie and appease wrath, *Prov. 15. 1. as Jacob did with Esau.*

3. With our *tongues* we give both sweet comfort, and sound and safe counsel unto our brethren, which very hardly would be expressed by signs, if we were dumb.

Fourthly, the *Spiritual Uses* of the *Tongue* are these:

I. With the *tongue* we discourse with the Lord; as *Adam, Jacob, and Moses* did often.

II. The

II. The *tongue* teacheth God, Christ, the Gospel, and the Promises of the Word unto us : for Preaching is the Power of God unto salvation, 1 Cor. 18. 21. Rom. 10. 17. But there can be no preaching without a *tongue* or speech.

III. By the colloquies, conference, and discourses of the *tongue*, both divine knowledge and grace is encreased.

IV. With the *tongue* we glorify God, Jam. 3. and by the *tongue* we set forth the praises of God, and therewith give him thanks for all his benefits. This Use of the *tongue* is shewed, Psal. 45. 1. *My tongue is the Pen of a ready Writer, to sing forth the praises of the King*, that is, Christ : For,

1. The *tongue* ought to be exercised in the praises of God, as the Scribe is exercised in writing. And

2. The *tongue* should do much good in a short time, as a ready Scribe, in a small time, can write much. And

3. The *tongue* must daily be reformed and refined, as the Scribes Pen must ever and anon be amended.

Thus much for the *Lessons* to be learnt from, or concerning the *tongue*.

SECT. III.

In the last place observe. that the *duties* required of us in regard of the *tongue*, do either respect God, or his Word, or Sin, or our *Tongues*.

First, in regard of God, these *duties* are required of us,

1. We must profess God with our *tongues*, Rom. 10. 9, 10. & 14. 11. Phil. 2. 11.

2. We must speak of the righteousness of God, Psal. 35. 28. & 71. 24.

3. We must sing praises unto God with our *tongues* : Psal. 51. 14. & 50. 17. & 126. 2. Thus so soon as the Devil was cast out of the man. Matth. 9. 33. *the dumb man speaks* ; to teach us. That being once free from Sathan, we must be mute no longer, but our mouths must be open, and our *tongues* loosed, to set forth the Praises of the Lord, 2 Cor. 4. 13. Note here, what Sathan attempts for our hurt, and what Christ effects for our good

I. Sathan, *linguam vel compefcere, vel corrumpere*, Muscul. super Matth. 9. he will either corrupt the *tongue*, by corrupt

rupt and evil words, or he will endeavour to curb the *tongue*, from good and gracious words. So long as the *Devil* is in the heart, the *tongue* is fruitfull in wicked words, but barren in good.

II. *Christ* in mercy doth these two things.

1. He opens the mouth, and unties the *tongue*. And then
2. Doth sanctifie the *tongue*, and make it a special instrument of Gods glory, filling it with holy and heavenly words.

Secondly, in regard of the *Word of God*, these two duties are required of us.

1. To have the Lords Word in our *tongue*; or, to speak of his Word, 2 *Sam.* 23. 2. *Psal.* 119. 172. And
2. To speak of Wisdom, *Psal.* 37. 30.

Thirdly, in regard of *Sin*, it is required of us, to put all iniquity, and deceit from our *Tongues*, *Job* 6. 30. & 27. 4. *Psal.* 34. 13. & 39. 1.

Fourthly, the duties required of us in regard of our *Tongues*, are either *Negative*, or *Affirmative*.

I. The *Negative duties* are these two;

1. The *tongue* must utter nothing against God. As *Gordius* was led to the place of punishment, he was exhorted by some to leave his opinion, to renounce his Religion, and to save his life; to whom he answered, That the *tongue* ought to speak nothing that is injurious to the Creator thereof. *P. Diacon.*

2. *Chilon* said, *Non committendum est, ut lingua praecurreret animum*; our *tongue* must not run before our wit: we must, before we speak, think and consider, what is most fitting and necessary to be spoken. *Laert.* l. 2. c. 4. *Nescit enim vox missa reverti*, there is no recalling of our words once uttered; as the *Lord Cook* once said occasionally at the Council-Table; Before the words are spoken they are mine, but being once spoken they are every mans, to interpret, and put what sence upon them he list.

II. The *Affirmative duties* are these three.

First, to take heed of all evil speaking; both

1. Against Magistrates. And
2. Against Ministers. And
3. Against Professors. And
4. Against the Laws of Religion; i. e. of the Sabbath; lying, swearing, purity, and profession.

Secondly,

Secondly, It is our *duty*, to be humbled for the iniquities of our *Tongue*. Note here, that the *Tongue* offends against *God*, against our *Brethren*, and against *Our selves*.

First, the *tongue* sometimes sinneth against *God*; that is,

I. Against his *Truth*: thus Atheists, and Hereticks offend, *Psal.* 14. 1. & 53. 1.

II. Against his *Majesty*; thus the blasphemer offends; and that,

1. By prophaning his Name by swearing.

2. By deriding his Word, and the Ministry thereof.

3. By scoffing at Sabbaths, Profession and Ordinances; as *Ismael* and prophane *Esau* did.

III. Against his *Purity*; by lascivious and wanton words, *Eph.* 4. 29. & 5. 3. *Col.* 3. 8.

IV. Against his *Justice* and *Mercy*;

1. By murmuring against him.

2. By unthankfull words

Secondly, the *tongue* sometimes sins against our *Brethren*; and that

I. Against his *Fame* and *Credit*; and that

1. By calumnies, reproaches, devising false reports, and then uttering of them.

2. By delighting to speak of true calumnies; and divulging and publishing abroad the disgraces and infirmities of our *Brethren*: whereas charity covers a multitude of sins. And

3. By scoffs, taunts, jeers and mocks, *Prov.* 9. 12. & 22. 10.

II. Against his *Person*; and that

1. By rage and anger.

2. By threatening.

3. By chiding, brawling, quarrelling, &c. *Coloss.* 3. 8. & *1 Pet.* 2. 1.

III. Against his *Estate*, by lying, deceitfull, and crafty words, *Eph.* 4. 25. *Coloss.* 3. 9. & *1 Thess.* 4. 6. & *1 Pet.* 3. 10.

Thirdly, our *tongues* sometimes sin against *Our selves*; and that,

1. By lying jeasts, jeasting lyes, and idle brags.

2. By vain, and idle words, *Matth.* 12. 36.

3. By sudden and rash speeches, *Eccles.* 5. 1.

4. By

4. By multiplicity of words, *Prov.* 10. 19. and 17. 27, 28^o and 29. 11. *Eccles.* 5. 2.

5. By words tending to treason, insurrection, sedition and rebellion, whereby our precious lives are brought into danger.

Now for all these iniquities of the tongue, we ought to humble our selves.

Thirdly, it is our duty, to keep, curb, restrain, and bridle our tongues. Seven things may here briefly be hinted at, *viz.*

I. That it is our duty, to keep our tongue with a bridle, *Jam.* 1. 26. Or, to accustom our tongues only to modest, loving humble, holy, and pure words. This we shall do, if we always carry a humble and holy mind; a mind full of love; and a mind and heart which is always obliged to the obedience of Gods Word. *Anaxagoras* observes, that it is not without reason, that nature suffers the eyes, ears, hands, face, and other parts of the body to be bare and open to the view, whereas the tongue is environed with jaws, and mured with teeth, and closed with lips; because hereby she would have us to understand, that there is nothing in this life that hath more need of watch and ward, than mans unbridled tongue. And therefore we must moderate our speeches, and speak little, *Eccles.* 5. 1. we must keep the door of our lips; *Psal.* 141. 3. a man should not be, *Vir labiorum*, *Job* 11. 2. a man of lips, or of much talk, but must restrain his tongue with a bit or bridle.

II. Consider, that this is principally to be done in public meetings. *Chilon* admonished, *Linguam cum aliis semper, tum precipue in convivio continendam, quod illi cibus & potus invitet ad intemperantiam. Porro ubi plus est periculi, ibi major est adhibenda cautio. Laert. lib. 1. cap. 4.* Though the tongue must always be carefully kept, yet more especially at publick Feasts; because plenty and variety of meats and drinks, do excite and provoke us unto intemperance; and the greater our danger is, the more must be our care. *Zeno* hearing a young man too full of tongue, and talk at a Feast, said, *Aures in linguam defluxere*; that his ears had slipped into his tongue; because he spake more than he heard. So *Demosthenes* hearing another full of tongue at a great Feast, said, *Si multum sciperes non multa loquereris. Stob.* If

thou wert very wise, thou would not talk so much as thou dost.

III. Observe, that to bridle, keep and curb the tongue, is a very hard and difficult thing. *Socrates, hist. tripart. lib.8. cap.1. and Marul. lib.4. cap.6.* report a story of one *Pambo*, a plain ignorant man, who came to one who was learned, and desired him to teach him some one or other of the *Psalms*. Whereupon he began to read to him, *Psal. 39.1. I said, I will look to my ways, that I offend not with my tongue.* This verse being read, *Pambo* shut the book, and took his leave, saying, He would go learn that point first. When he had absented himself for the space of some months, he was demanded by his Teacher, when he would go forward? He answered, That he had not yet learned his old lesson; and to one who asked the like question, nine years after, he gave the same answer. Such a hard thing it is to rule this unruly member, the tongue, which must be kept in with bit and bridle, bolts and bars. But of *Pambo* another writes, that he learnt his lesson so well, that he never spake word which he repented, nor which grieved any, nor at which any exception could be taken.

IV. Observe, though it be hard to bridle the tongue, yet it is good: *Non alia est melior res quam custodia lingua. Senec.* yea so good, that nothing is better in moral things.

V. Every good thing is not generally commended and praised, but to set a watch over the lips, and to keep the tongue, as with a bridle, is a most commendable and praise-worthy thing. *Theana* being demanded, What married Wife deserved most praise? answered, She who meddles only with her rock and spindle; is faithful to her husband, and keepeth her tongue in quiet. *Athenaus, Gazens Com. in Cassian.* relates of *Thomas Aquinas*, that when he was a young man, he was so careful over his words, and watchful over his tongue, that he was called by his fellow Scholars and Students, *Bos mutus*, a dumb Ox: but *Albertus Magnus* perceiving by his disputations, the greatness of his wit, and thereupon judging to what his silence tended, gave this sentence of him, *Bos iste talem aliquando edet mugitum, ut sonum ejus totus Orbis exaudiat.* This Ox will at length make such a lowing, that all the world shall hear the

the found of it; which afterwards proved true in his Writings. Thus where the *tongue* is kept at a bay, and shut up within the compass of a careful government, the soul is kept from many troubles, and the mind freed from many distractions, which do usually attend upon intemperate talkings.

VI. This virtuous quality shall be rewarded. The *heathens* made *Harpocrates* a God, because he could command his *tongue*: and this virtue leads to felicity, because he who keeps his *tongue* keeps his soul.

VII. Observe that the means which we must use for the curbing of this little, fiery, and unruly member, the *tongue* (which often sets on fire the whole course of nature) are these four.

1. Rule the *tongue* by reason; for as Rivers have banks, that they may not overflow; so *reason* is to be the stay of the *tongue*, that it exceed not in talk. Again, as a bridle doth direct a horse, so reason should regulate the *tongue*.

2. We must study to answer, and learn to speak well, *Prov.* 15. 28. that is, let not our words be rash and inconsiderate, but deliberate, weighing and pondering the nature and quality of our words before we speak.

3. We must strive and endeavour to speak mildly, gently and calmly, that our words may pacifie wrath, *Prov.* 15. 1. and break the bone, *Prov.* 25. 15. *Franget ossum*, i. e. *durissimum* & *rigidissimum*: gentle and mild words will mollifie the most hard, rigid, and cross nature. *Tremel. sup.*

4. We must learn to speak holily and purely, *Eph.* 4. 28. *Col.* 4. 6. and so accustom our selves to Christian conference, and religious discourse, that it may become habitual unto us.

Thus much for this member of mans body, the *tongue*.

CHAP. IV.

Of the Mouth.

C Concerning the *Mouth*, I will briefly observe these four things.

First, that *Mouth* is referred in the Word,

1. To God, *Deut.* 8. 3. *Fer.* 23. 16. *Lam.* 3. 38.
2. To Christ, *Joh.* 19. 29.
3. To men, *Deut.* 31. 19, 21.
4. To Sathan, *Apoc.* 12. 15, 16.
5. To Antichrist, *Apoc.* 16. 13.
6. To Idols, *Psal.* 115. 5. and 135. 16, 17.
7. To Beasts, *Dan.* 6. 22. *Heb.* 11. 33. *Jam.* 3. 3.
8. To Birds, *Gen.* 8. 11.
9. To the earth, *Apoc.* 12. 16.

Secondly, observe, that we must put two things out of our *Mouth*, viz.

I. All guile, 1 *Pet.* 2. 22.

II. All filthy communication, *Eph.* 4. 29. *Col.* 3. 8.

Thirdly, observe that three sorts of persons are to blame, in regard of their *Mouths*: viz.

1. Those who do not confess with their *Mouths* the Lord Jesus, *Rom.* 10. 9, 10.

2. Those who curse and revile with their *Mouths*, *Rom.* 3. 14. *Jam.* 3. 10.

3. Those who draw nigh unto God with their *Mouths*, but not with their hearts, *Matth.* 15. 8. *Matth.* 7. 6.

Fourthly, observe, that when just occasion is offered, we must open our mouth. Note here, that the Scripture useth this phrase, when men speak deliberately and advisedly, as *Acts* 10. 34. Then Peter opened his mouth and said: so *Matth.* 5. 2. Jesus opened his mouth and taught them, &c.

Qu. Why doth the Evangelist use this Periphrasis, circumlocution, or needless phrase? Can any speak without opening of his mouth?

Ans. 1. It is an Hebraism, He opened his mouth; that is, Exorsus loqui, Calvin. sup. He begun to speak: thus S. Peter, when he had heard upon what occasion, and why Cornelius sent for him, Opened his mouth and said, *Acts* 10.

34. that is, begun to preach unto them. True it is, th^e Jews did not always use this phrase, of *opening the mouth*, when they meant to express the beginning of a speech, but only when they were to speak of some weighty and serious matter, as *Psal.* 78.2. *Prov.* 31.8, 9. *Open thy mouth for the dumb, yea, open thy mouth and judge righteously*; that is, be careful to speak, and plead the poor mans cause who is oppressed. Thus *Gualter*, *sup.* thinks, that the *Hebrews* only used this phrase in such cases of moment; but *Beza* thinks it is not universally true.

Ans. 2. This phrase is there (*Matth.* 5.2.) used to shew the original of the Prophecies, and the predictions of the Prophets, that it was Christ, who *opened their mouths*; as if the Evangelist would there say Christ now opened his own mouth, who of old opened the mouths of the Prophets, *August. S. Dom. in Monte.* Or,

3. This phrase may there be used, to shew that Christ taught some, and sometimes without *opening his mouth*, and that either by internal revelations, or inspirations, or visions, or by his works, and external miracles, *Chrysost. sup.*

4. Or this phrase doth shew, that Christ was wont to keep his *mouth* shut, and to open it only when there was need, as *Psal.* 37.30. *Prov.* 10.11, 31. teaching us hereby two things, *viz.*

I. That we ought to set a watch over our *mouths*.

II. That we ought liberally and freely to *open our mouths*, to preach the Word of God, and Gospel of Christ, being called thereunto.

CHAP. V.

Of the Lips.

Concerning *lips*, these five thing are considerable.

First, that *lips* in the Word are referred

1. To God, *Joh.* 11.5. and 23.12. *Psal.* 84.34.

2. To Christ, *Psal.* 45.2. *Cant.* 5.13.

3. To the Church, *Cant.* 4.3, 11. and 7.9.

4. To Men, *Deut.* 23. 22.

Secondly, there are sundry sorts of *lips*. For

1. There are deceitful *lips*, *Prov.* 24. 28. And
2. Dissembling *lips*, *Prov.* 26. 23, 24. And
3. Stammering *lips*, *Isa.* 28. 11. And
4. Adulterous *lips*, *Prov.* 5. 3. And
5. Hypocritical *lips*, *Isa.* 29. 13. And
6. The *lip* of truth, *Prov.* 12. 19. And
7. Perverse *lips*, *Prov.* 4. 24. And
8. Lying *lips*, *Psal.* 31. 18. and 120. 2. *Prov.* 10. 18. and 12. 22. And
9. Proud *lips*, 2 *King.* 19. 28. *Psal.* 12. 4. And
10. Joyful *lips*, *Job* 8. 21. *Psal.* 63. 5. And
11. Flattering *lips*, *Psal.* 12. 2, 3. *Prov.* 7. 21. And
12. Unfeigned *lips*, *Psal.* 17. 1. And
13. Cruel and mischievous *lips*, *Psal.* 59. 12. and 140. 3, 9.

Thirdly, two sorts of persons are here to *blame*.

I. Those who speak unadvisedly with their *lips*, *Psal.* 106. 33.

II. Those whose *lips* talk of mischief, *Prov.* 24. 2.

Fourthly, From concerning, or in regard of the *lips* we may learn many lessons, *viz.*

- † 1. That our own *lips* must not praise us, *Prov.* 27. 2.
- † 2. That the *lips* of the righteous know what is acceptable, *Prov.* 10. 32.
- † 3. That the *lips* of the righteous feed many, *Prov.* 10. 21.
- † 4. That he who refraineth his *lips* is wise, *Prov.* 10. 19.
- † 5. That the *lips* of the wise disperse knowledge, *Prov.* 15. 7.
- † 6. That the *lips* of the wise shall preserve them, *Prov.* 14. 3.
- † 7. That wisdom is found in the *lips* of him who hath understanding, *Prov.* 10. 13.
- † 8. That the *lips* of the godly are full of grace, *Colos.* 4. 6. For
1. The words show the heart, *Prov.* 14. 7. *Matth.* 12. 36. *Jam.* 3. 2.

2. The *tongue* is powerful, either for good or evil, *Prov.* 18.20. and 15 1. *Jam.* 3.6.

3. A good *tongue* is profitable to others, *Prov.* 10.21. and 16.13. and 22.11. And

4. Preserves a mans own life, *Prov.* 13.3. and 21.23.

Fifthly, many things are required of us in regard of our lips; as

1. To keep all the lawful promises and vows, which proceed out of our lips, *Deut.* 23.23.

2. To depart from those in whom are not the lips of knowledge, *Prov.* 14.7.

3. To keep knowledge with our lips, *Prov.* 5.2.

4. To keep our lips from speaking guile. *Psal.* 34.13.

5. To desire the Lord to keep the door of our lips, *Psal.*

141.3.

6. To declare the judgements of God with our lips, *Psal.*

119.13.

7. Not to refrain our lips from speaking of the word and works of God, *Psal.* 40.9.

8. Not to speak of idolaters with delight and love, *Psal.* 16.4.

9. Not to sin, or speak wickedly with our lips, *Job* 2. 10. and 27.4. *Prov.* 8.6,7.

10. To desire the Lord to open our lips, that we may set forth his praise, *Psal.* 51.15.

11. To rejoyce with our lips when we sing unto God, *Psal.* 71.23.

12. To utter the praises of God with our lips, *Psal.* 63. 3,5. and 119.171. or, to praise God with the calves of our lips, *Hos.* 14.3. Note here, why the Prophet there mentions only lips, The calves of our lips, which are our words; namely,

I. Because Christ who is the Word, delights in our words.

II. Because our tongue is our glory, and that whereby we glorifie God.

III. Especially because our tongue is that which excites others; it being a trumpet of praise ordained of God for this purpose. Thus the Prophet mentions the calves of our lips, partly because our tongue or words stir up our selves and others, and partly because God delights in words of his own dictating.

CHAP. VI.

Of Words and Speech.

I Will not in this small Tractate meddle, either with the *Word of God*, the holy Scriptures, or with *words, talk and speech*, as attributed to God, or with the *words of Christ*, because all these are referred for another work. I speak here of *words and speeches* only as referred to *men*; and will take in, and handle these *voices* (they being in a manner *Synonymaes*) thus *Alphabetically* disposed.

Commune, Communication, Conference.

Discourse, Language, Said, Sayings, Spake, Speech, Talk, Words.

Speech may be considered, either

First, in regard of the habit or faculty; and so it is called *Language and Speech*. Sect. I. Or,

Secondly, in regard of the act or exercise. Now as thus considered, I will

I. Hint briefly at these words, *Commune, Communication, Conference, Discourse*. Sect. II. Then

II. Treat something more fully of these, *Say, Sayings, Spake, Talk, Words*. Herein I will observe

1. *The Dogmatical and Doctrinal part*. Sect. III.

2. *The Practical and Applicative*. Sect. IV.

SECT. I.

Of Language.

To what was said before, concerning *Languages*, Chap. I. I will here add a word or two.

Note here in the first place, that those *Languages* which were *Propriines and Dialects* of the *Hebrew*, were understood by the *Jews*. when they heard them spoken, and when they read them: but they understood not the strange *Languages*, which had small affinity with the *Hebrew*. When *Laban* and *Jacob* make a covenant, *Gen. 31. 47.*

Laban

Laban calleth the heap of stones, *Fegar-sabadutha*, in the *Aramean tongue*, which had small affinity with the *Hebrew*; but *Jacob* called it *Galeed*.

Object. If there was but little affinity between the *Aramean language*, and the *Hebrew*, how is it that they say 2 *King*. 18. 26. *Speak to thy servants in the Syrian language, for we understand it.*

Ans. They might understand it, for they were *Courtiers*, and *Statesmen*, and so learned it, as we now learn the *Italian*, *French*, and *Spanish tongue*. *Abraham's servant* spake to *Nachor* in the *Aramean language*, he being born in *Damascus*, which was in *Cylo-Syria*: and we may think that *Nachor* and his house understood the *Hebrew Tongue*, being of the posterity of *Heber*, and keeping that tongue as *Abraham* did, who came out of *Ur* of the *Chaldees*; because *Laban* there, *Gen*. 31. 47. called the heap of stones, *Fegar-sabadutha* (which were *Syriack words*) The heap of witness. Therefore the *Hebrews* say, *Talmud Babylon*, Let not the *Syriack tongue* be vile in thine eyes, because it is found in the written Books of the Word.

Note again, That in *Israel* they had sundry *Dialects*; as some said, *Shibboleth*, others said *Sibboleth*; hence the *Ephraimites* were discerned by their lisping; and *Peter* by his speech was known to be a *Galilean*. Thus about *Jerusalem* they had a peculiar dialect of their own, *Acts* 2. 8. for some of them said *Aceldama*, and others *Akaldama*: and so *Judg*. 13. 3. they knew the *Levite* by his peculiar dialect.

Note again, *Sextus Cheronensis*, li. de divers. Linguar. faith, That the *Tuscans* were the first who called the natural tongue of the Countrey, the mother tongue (that is, the tongue of our Mother) because we take it from our Mother which brings us forth, and from our Nurses who give us suck; whence Children learn to call their Nurses Mother. Now indeed, in regard of our Native Language, the Land of our Nativity is our Mother; but in regard of Foreign Languages, Schools, learned Authors, and Translations, are our Nurses, to whom we are more beholden for knowledge than to our Mother; as *Nolanus* observes, That by the help of Translations all Sciences had their Original. The *Hebrews* hatched Knowledge, *Greece* did nourish it, *Italy* cloathed and beautified it, and the

the *Arts* which were left as *Wards*, in their minority, to the People of *Rome*, by Translators, and elaborate Authors, like most faithfull *Guardians*, are now come to perfect age and ripeness.

From Scripture we may observe these three things concerning *Language*.

First, what is meant thereby; namely,

I. When it is named alone, it signifies any *Idiom*, or proper kind of speech, spoken by any people, or Nation whatsoever: as *Genes.* 11. 1, 6. *Nehem.* 13. 24. *Hest.* 1. 22. & 3. 12.

II. When *Pure* is added thereto; as *Zeph.* 3. 9. then it signifies sound, and true doctrine.

III. When *Canaan* is added to *Language*, then it signifies, either

1. The *Hebrew tongue*, wherein God was served by his people, while they dwelt in *Canaan*. Or

2. Fellowship with Gods people in Doctrine, and Worship, *I/sa.* 19. 18.

Secondly, Observe, that at first there was only one *Language*, *Gen.* 11. 1, 6. which one universal *Language* was confounded and changed into many several *Languages*, at the building of *Babel*, *Gen.* 11. 7, 9. by the ever-blessed Trinity, *Gen.* 11. 8, 9. and that for the pride, arrogancy, and insolency of the world, *Genes.* 11. 2, 3, &c.

Thirdly, Observe, how the confusion and diversity of *Languages* was a curse, or punishment, seeing the variety of *Tongues* is promised as a rare blessing, and singular gift of the Holy Ghost, *Mark* 16. 17. namely,

I. The multitude and diversity of *Languages*, in and by it self, was not a punishment. But

II. That confusion which was among them when one could not understand another, *Gen.* 11. 7, 9. &c. was the punishment.

III. There was a great difference between the confusion of *Languages* at *Babel*, and the gift of *tongues*, promised and given unto the Apostles, by the Holy Ghost. For

1. The gift of *Tongues* was a faculty of speaking so, as that both they could understand themselves, and others could understand them; *i. e.* they could knowingly, and with understanding speak to all people, and Nations, in their own *language*, *Act.* 2. But at *Babel* one could not understand another, *Gen.* 11.

2. The

2. The confusion of *Languages* at *Babel* was a punishment, inflicted upon those persons for the dispersing, and scattering of them, throughout the world; but *the gift*, or knowledge of *Tongues* was given, for the gathering together of the Church, *Isa.* 19. 18. *Joch* 2.

SECT. II.

Of these words, Commune, Communication, Conference, Discourse.

Note here, that this word *Conference*

1. Sometimes signifies, to consult, and advise with, as *1 King.* 1. 7. *Act.* 4. 15. & 25. 12. & *Gal.* 1. 16. And

2. Sometimes it signifies to *discourse*; as *Galat.* 2. 6.

Note again, what manner of *communication*, *conference*, and *discourse* we must use; namely,

1. Yea, yea, nay, nay, *Matth.* 5. 37. And

2. Such as is good in it self, *Eph.* 4. 29.

3. Such as may be profitable for the edification of others, *Eph.* 4. 29.

4. Such as is wise and judicious, *Psal.* 37. 30.

5. Such as is seasonable, and suitable to the present occasions and times, *Prov.* 25. 11. And

6. Such as may minister grace unto the hearers. *Eph.* 4. 29. For such *discourse* as this, must be loved, liked, and listened unto. *Plutarch.* li. de animal. tells us, that *Dionysius* the tyrant, being one day at his Table, discoursing with *Chrysippus* of sundry Moral and Philosophical points, one presented him with certain *Sugar-cakes*; whereupon *Chrysippus* ceased *discoursing*, and perswaded *Dionysius* to fall to his *Cakes*: to whom he answered; Proceed *Chrysippus*, and give not over; for my heart is better contented with thy sweet and sugred words, than my tongue or taste can be pleased with these *Cakes*; for the only please the Pallat, but good *discourse* doth rejoyce and comfort the heart. It is said, that *Funius* coming into a mean Countrey-mans house, spake so feelingly of Christ, that the poor man perceived, knowledge only would not suffice unto salvation; and thereupon thinking of his own condition, he was converted truly to God.

These voices, *Say, Said, Sayings, Speak, Speech, Talk, Words,*

Words, I will, for brevities sake, joyn together; and there-
in observe both the *Doctrinal* and *Practical Part*.

SECT. III.

The Dogmatical, and Doctrinal Part.

Sayings; concerning this word observe these two things.

First that this word mentioned, *Luk. i. 65. and 2. 19.* in the Original, is *ῥήμα*, which in both those places signifies *Things*, not *Words*, or *Speeches*; as doth also *λόγος*; *Luk. i. 4.* Now *ῥήμα* and *λόγος* do not signify *Things* from the Greek signification of those words, but from the Hebrew, because [*dabar*] signifies both a *Thing* and a *Word*.

Secondly, observe, that there are four sorts of *Sayings*; viz. *Wicked, Idle, Good, Excellent.*

I. *Wicked Sayings* are such, as tend either to the dishonour of God, or the offence of our neighbours.

II. *Idle Sayings* are such, as neither honour God, nor profit man.

III. *Good Sayings* are such as doe good, or at least are spoken to that end that they might do good, or administer grace unto the hearers.

IV. *Excellent Sayings* are such, as the wisest men have selected, for the best *Axiomes* of any sentence, or the infallible principles of any *Art*; or the *Mottoes* or *Parables* of the Learned, which are like the Stars of the first magnitude in the Firmament, more remarkable than all the rest. These *Excellent Sayings* are either *Moral*, or *Theological*.

First, We read of many excellent *Morall Sayings*; as those two of *Tyrannus*; (whom *Aristotle* for his eloquence, and utterance called *Theophrastus*) We may better trust an unbridled Horse, than an unruly tongue. Again, Time well improved is a precious treasure. Thus the sentences of the Greek *Sages*, were excellent *Sayings*, and as such are remembred, and recorded to this very day; as

1. Of *Bias*; οἱ πολλοὶ κακοὶ, wicked men are many; this not only *Plato* testifieth in *Timæo*, but *Christ* also himself affirms.

2. Of *Solon*; τέλος ὁσῶν μακρὲ βίη; the End shewes who

who are happy: and *Pliny*, li. 14. ca. 10. assents hereunto, saying, One day judgeth another, and the last day judgeth all.

3. Of *Chilo*; γινῶθι σεαυτὸν; know thy self; this, as *Plato* saith, *de Leg.* li. 3. c. 9. was written in letters of gold upon the Portals of *Apollo's Temple*: and *Juvenal* affirmeth, that it came down from Heaven; because if men knew themselves, they would not be proud, malicious, and inordinate as they are.

4. Of *Cleobulus*; χρῆσον μέτρον, *Modus est optimus*, Keep the golden mean.

5. Of *Periander*; πάντα τὰ πᾶν, all things are possible to the industrious.

6. Of *Pittacus*; καιρὸν γινῶθι, know the time, and lay hold upon the occasion. And

7. Of *Thales*; ἐγγὺς πάντα δ' ἄτη, *Sponde, prope est damnum*; Elie Suretiship. Though these be wise Sayings, yet none of these, nor any saying of the Heathens, is comparable to that of *Solomon*, *Eccles.* 12. 13. *Fear God, and keep his Commandements*; because to fear God, is the beginning of wisdom, and to keep his Commandements, is the perfection of all happiness.

Secondly, Although every Saying of Scripture be faithful and worthy, yet there are only four so called in the Word; viz.

1. *Tit.* 3. 8. *This is a true saying, That they who believe in God, must be careful to shew forth good works.*

2. *2 Tim.* 2. 11, 12, 13. *This is a true saying, If we be dead with Christ, we shall also live with him, &c.*

3. *1 Tim.* 4. 8, 9. *This is a true saying, and by all means worthy to be received, That Godliness is profitable unto all things, having a promise of this life present, and of that which is to come.*

4. *1 Tim.* 1. 15. *This is a true saying, and worthy to be received, That Jesus Christ came into the World to save sinners.* Two things are here considerable:

1. What a faithful saying is.

2. How it is worthy to be received.

1. *Selmeccerus* saith, *Quod apud Deum est decretum & conclusum, & quod apud homines est securum & tutum, fraudaque carens, hoc mēdv est*: that which is decreed and concluded by God, that it shall come to pass, and what is sure

fore and certain with men, void of all ambiguity, guile, and contention, the same is a *faithfull saying*. And such is this, *That Christ came into the World to save sinners.*

II. This saying is *worthy of all acceptation*; i. e. It is *worthy to be Heard, Believed, Obeyed, and Propagated.*

1. Faith comes by hearing; and therefore we must hearken to this *Saying*, that our souls may live.

2. We must not only hear this *Saying*, but we must believe it, this being the right receiving of Christ, *Joh. 1. 12.*

3. We must not only say, We believe this *Saying*, but we must obey it also; endeavouring faithfully to do what the Lord requires of us unto salvation.

4. We must propagate this *saying* to others, *That Christ came into the World to save sinners.*

Talking.

Concerning this word observe, That there is a three-fold *Talking*, viz. *Literal, Metaphorical, Ironical.*

First, There is a *Literal*, and real talking, which is either *Extraordinary*, or *Ordinary.*

I. There is an *Extraordinary* and *miraculous real talking.* Thus

1. God talks with man, *Numb. 11. 17. Deut. 5. 24. &c. And*

2. With, or to Christ, *Matth. 3. 17. & 17. 5. John 12. 28. And thus,*

3. Angels talk with Man, *Judg. 6. 17. And thus*

4. *Moses and Elias talked with Christ, Matth. 17. 3. Mark 9. 4.*

II. There is an *Ordinary Literal*, and *Natural Talking*; this is either *Divine, Spiritual*, or *Humane.*

First, there is a *Divine Literal*, and *Natural Talking*; thus Christ talks, and that both

I. With God his Father, *John 12. 28. & 17. 17, &c. And*

II. With Men; that is,

1. Sometimes with his Apostles, *Joh. 14. 30.*

2. Sometimes with a mixt multitude, *Matth. 11.*

3. Sometimes with particular persons, *Joh. 4. 27. & 9. 37.*

Secondly;

Secondly, there is a *Spiritual literal*, and *Natural Talking* : thus Man,

I. Sometimes *talks* with God, by Prayer, or verbal Soliloquies.

II. Sometimes with Christ; thus his Apostles *talked* with him on earth, and we by prayer, now when he is in Heaven.

Thirdly, there is a *Humane literal*, and *Natural Talking* : thus man *talks* with man.

Secondly, there is a *Metaphorical Talking* : thus

1. The Instructions of Parents are said, to *talk* with children; because they are as counsel, advice, and directions unto them, *Prov.* 6. 20. 22. And

2. Meditation, and self-examination is called *Talking* : *Psal.* 4. 4. & 77. 6.

Thirdly, There is an *Ironical Talking* ; thus by a *Sarcasm*, or by way of derision, *Baal* is said, to *talk*, *1 King.* 18. 27.

Say, Speak, Speech, Words.

Many things may be observed from *Words* and *Speech* in this *Doctrinal Part*; as namely,

¶ I. What a *Word* or *Speech* is; viz. *Verbum est quod designificat tempus, cujus nulla pars significat separatim, & est nota eorum quæ de alio dicuntur, Arist.* Or, *Dicere*, to *speak*, or, to *say*, is properly, *Verbum producere*, to utter some *Word*.

Object. Against this it may be objected; A man may *speak*, and yet not utter a *word*; for *Matth.* 9. 33. *The Dumb man spak.*

Ans. The Evangelist there retains the former name which the man had, when he was dumb; viz. *The dumb man*; and this was very frequent in those places and times, to retain the same name, although there were some change wrought in the person. Hence mention is made, of *Matthew the Publican*, (when he was none) and *Simon the Leper*, (when he was cured) and *barlots* and *sinners*, when they were converted. Now two reasons may be given, why these retain their old names, when they were changed into new men, and indeed were not such: viz.

I. This was done for the amplification of the miracle, or to shew the power of Christ, who could make men
contrary

contrary to what they were by nature; who could make a covetous man liberal, and a persecuter a professor.

II. This was done, because none are perfectly freed from evil, the reliques of sin remaining in all: and therefore all should strive and labour, daily to encrease in grace more and more.

¶ II. Observe, that *Words, Speech, &c.* are referred,

I. Sometimes to Man, as *Job* 13. 7. & 15. 3.

II. Sometimes to Angels, *Judg.* 6. 17. *Zach.* 1. 13, 19.

III. Sometimes to God essentially, *Num.* 11. 17.

IV. Sometimes to God personally; that is,

1. Sometimes to God the Father, *Mat.* 3. 17. & 17. 5. And

2. Sometimes to God the Holy Ghost, *Matth.* 10. 20. *John.* 16. 13. *Act.* 6. 10.

3. Sometimes to Christ, God the Son, *Matth.* 22. 15. *John* 14. 30. Now Christ *speaks* unto us five manner of wayes; that is,

I. He *speaks* unto us in his Word, converting us thereby: thus he *spake* to the *Eunuch*, *Acts* 8. and to *Lydia*, *Acts* 16.

II. He *speaks* unto us in Meditation, and holy thoughts, infusing his Spirit into us.

III. He *speaks* unto us in Prayer, answering our requests, *2 Cor.* 12. 9.

IV. He *speaks* unto us in Faith, assuring us of our justification, *Hebr.* 12. 24. and Adoption, *Rom.* 8. 15, 16.

V. He *speaks* unto us in our striving, struggling, and wrestling against sin; by strengthening us with might in the inward man, and enabling us to trample Satan under our feet, *Rom.* 16. 20.

¶ III. Concerning the sense, meaning, and signification of the words mentioned, these doubts may be propounded.

Qu. 1. What is meant by *Speech*, *1 Cor.* 1. 5. *You are enriched by Christ in all speech, and knowledge?*

Ans. 1. Some by *Speech* there understand eloquence: see the Marginal Note.

2. Some the gift of Tongues. *Pomeran. Calvin.*

3. Some the Profession of Religion.

4. Some the Word of God preached. *Ambros. Tislerman:* in this sense *Speech* is the same with knowledge.

5. Some

§. Some by *Speech* understand zealous, religious, and well ordered discourse; and in this sence it differs not much from the third interpretation, the Profession of Religion.

Qu. 2. From *Rom. 1. 5.* it may be demanded; How many wayes is this phrase used or taken, *I speak as a man*; or, *after the manner of men*?

Ans. The use of that phrase is threefold: *viz.*

I. When we speak or teach after the common manner of men, *Rom. 6. 19. Galat. 3. 15.*

II. When we would avoid the suspicion of boasting, *2 Cor. 11. 16, 17.* And

III. When we would shun blasphemy, or blasphemous speeches against, or concerning God; as there, *Rom. 3. 5.*

Qu. 3. What is meant by this word *Said*?

Ans. 1. Sometimes it signifies a *Word* uttered, *Matth.*

9. 4.

2. Sometimes a *word* conceived in the mind, *Psalms*

14. 1.

3. Sometimes an uncreated, and effectual *Word*, *Gen.*

1. 3. *John* 1. 2.

Qu. 4. What is meant by this word *Say*?

Ans. 1. Sometimes it signifies to promise, *Luk. 23. 43.*

2. Sometimes to affirm, and pronounce. *Matth. 18. 3.*

3. Sometimes to think in the heart, or to intend, and will a thing, *Gen. 27. 41. Exod. 2. 14. Acts 7. 28.*

4. Sometimes to decree and command, *Genes. 1. 3. Psal. 148. 5.*

Qu. 5. What is meant by this word *Speak*; or *to speak*?

Ans. 1. Sometimes it signifies, to utter some word with our mouth, thereby to express the inward thought, *Gen.*

34. 2.

2. Sometimes to declare, witness, and signifie ones mind by another, *Psal. 62. 12. Exod. 20. 1. Jer. 10. 1.*

3. Sometimes to utter some weighty thing with deliberation, *Psal. 49. 3.*

4. Sometimes to declare, and make plain something, which was spoken before, *Galat. 4. 1.*

5. Sometimes to *speak* with authority by way of enjoining, *Rom. 12. 3.*

6. Sometimes to preach, *Acts 11. 20. & 14. 1.*

O

7. Sometimes

7. Sometimes to think, or muse upon a thing, *Mark* 4. 28. *Matth.* 9. 3.

8. Sometimes to confess with our tongue before men, what we believe with our heart before God, *Psal.* 116. 26. & *2 Cor.* 4. 13.

9. Sometimes to work and effect something, *Hebr.* 12. 24.

10. Sometimes to sue and seek unto God, either for our selves or others, *1 Sam.* 1. 12, 13.

IV. Observe, with whom, or to whom men and women *speake*; namely,

1. Sometimes with God : as *Exod.* 20. 33. & 34. Chapters.

2. Sometimes with Christ, *Mark* 6. 50.

3. Sometimes with Angels, *Zach.* 1. 13, 19.

4. Sometimes with men ; that is,

First, sometimes men *speake* to, or with themselves, *Gal.*

1. 16. *Crates* seeing a young man walking alone by himself, asked him, *Quid illic solus faceret?* What he did there alone? he answered, *Mecum loquor*, I am *talking* to, or with my self. *Crates* hereto replied, *Cave, rogo, & diligenter attende, ne cum homine malo loquaris*: have a great care, I pray thee, that thou do not hold talk with a knave. *Senec.* ep. 10.

Secondly, sometimes men *speake* with one or other particular person; and thus

I. Sometimes subjects *talk* with Sovereigns, *1 King.* 1. 7. And

II. Sometimes one Brother with another, *Gen.* 4. 8.

Thirdly, men sometimes *speake* with many, or divers together; and thus

I. Sometimes one or two *talk* with more, *Acts* 4. 15. & 25. 12. *Gal.* 2. 6.

II. Sometimes a Father *talks* with his Children or family, *Deut.* 6. 7. *Psal.* 71. 24.

III. Sometimes a brother *talks* with his brethren, *Gen.* 45. 15.

IV. Sometimes a man *speaks* with his enemies, *2 King.* 18. 20, &c.

V. Sometimes a man *speaks* with his neighbours, acquaintance, and friends, *Hab.* 6. 13, 14. *Jab.* 11. 2.

5. Sometimes Men *speake* with Women; that is,

I. Sometimes

I. Sometimes Men *speake* with Women, *Judg.* 14. 7.

II. Sometimes Women *speake* with Men.

III. Sometimes Women *speake* with Women; as *Luk.* 1. 40, 42.

Qu. How many wayes doth Man *speake* with Man?

Ans. 1. I may say, that Man *speaks* with Man three manner of wayes, *viz.*

First, sometimes Superiours *speake* with Inferiours. Thus

1. Kings *speake* with their People, *Dan.* 1. 19. and 3. and 6. chapters.

2. Masters *speake* with their Servants, *Gen.* 24. 2, &c.

3. Prophets and Ministers with Lay Persons, *Exod.* 14. 15. & 16. 12. & 25. 2.

4. Parents with their Children, 1 *Sam.* 2. 23. & 1 *King.* 2. 1, &c.

5. Patriarchs *speake* with Heathens, *Gen.* 23. 8.

Secondly, sometimes Inferiours *speake* with their Superiours: thus

I. People *speake* with their Ministers, *Exod.* 20. 19.

II. Subjects with their Sovereigns, *Exod.* 6. 29. & 7. 2, & 1 *Sam.* 9. 25. & 18. 22.

III. Children with their Parents, 1 *Sam.* 19. 3.

IV. Servants with their Masters, *Gen.* 24. 33.

Thirdly, sometimes men *speake* with their Equals, *Gen.* 34. 6. & 42. 24. *Psal.* 64. 5. *Job* 4. 2. Thus we see, how man *speaks* with man, in regard of the Persons *speaking*. Now

Ans. 2. If we consider their conference, communication, or manner of *speaking*, then we may answer, that man *speaks* with man two manner of wayes; *viz.* *Wickedly*, and *Warrantably*.

First, sometimes Men *speake* with Men *Wickedly* and *Unwarrantably*: thus

1. Sometimes Man *speaks* unto Man blasphemously, 2 *King.* 18. 22, 30, 35. And

2. Sometimes boastingly, arrogantly, and proudly, 1 *Sam.* 2. 3. & 2 *King.* 18. 24, 25, &c.

3. Sometimes treacherously, *Gen.* 4. 8. *Psal.* 64. 5.

4. Sometimes disorderly and vainly, *Tit.* 1. 10.

5. Sometimes mischievously, *Hef.* 6. 13, 14. *Prov.* 24. 2. *Eccles.* 10. 13.

6. Sometimes uncharitably, *Psal.* 69. 26.

7. Sometimes unprofitably, *Job* 15. 3. And

8. Sometimes hypocritically, *Job* 13. 7. *Ezek.* 33. 30.

Secondly, sometimes Men *Speak* with Men Warrantably : thus

I. Sometimes Man *Speaks* unto Man, by way of counselling and advising of him, *1 King.* 1. 14. And

2. Sometimes by way of entreaty and perswasion, *Gen.* 34. 8. 20. *Judg.* 14. 7.

Ans. 3. If we consider the subject matter of our *Talk*, whereof we must *Speak*, then I may answer,

I. That we must *Speak* and *talk* with men of the Statutes and Commandements of God, *Deut.* 6. 7. And

II. Of the Praises of our God for his Mercies, *Eph.* 5. 4. And

III. Of the Righteousness of God, *Psal.* 71. 24. And

IV. Of the Works and doings of the Lord, *Psal.* 77. 12. & 105. 2. & 119. 27. And

V. Of the Might and Power of God, *Psal.* 145. 11.

¶ V. Concerning the *division*, and *sorts of Speech* and *Words* observe these five things :

First, *Bonaventure. d. 12. a. 2. q. 1. l. 3.* saith, that *Dicere*, to *say*, or *Speak*, is twofold. For

I. Sometimes it signifies *Ore proferre*, to utter something with the tongue. And

II. Sometimes *asserere*, *sive affirmare*, to assert or affirm a thing. *Numb.* 26. 3.

Secondly, others say, *Dicere tripliciter invenitur*, that to *say*, or *Speak*, is taken three manner of wayes, *viz.*

1. Sometimes *Essentialiter* ; thus it signifies, *Intelligere*, *seu declarare*, to understand, or declare. *Anselm.*

2. Sometimes *Purè notionaliter* ; and so it is nothing else, than *Verbum signare*. *Aquin.* 1. P. q. 34. a. 1. ad 2.

3. Sometimes it is taken neither purely *Essentially*, nor purely *Notionally*, but includes both. Thus *Dicere est notitia à se producta omne declarabile declarare*. *August.* 15. de *Trinit.* ca. 14.

Thirdly, we may say, that *Words* or *Speeches* are either *Divine*, or *Humane*.

I. There is a two-fold *Divine Speech* ; *viz.*

1. *Natural* ; this is *Sermo simplex*, or *Sermo Deus*, the Word God, *John* 1. 1. And

2. *Scriptural* ;

2. *Scriptural*; this is *Sermo multiplex*, or *Sermo Dei*, the Word of God, *John* 17. 17.

II. There is a *Humane Speech*; this is likewise twofold:

1. Good, *Eph.* 4. 29. *Coloss.* 4. 6.

2. Bad, *Prov.* 15. 1, 2. 14. *Psal.* 64. 3.

Fourthly, from the Letter of the Sacred Oracles of God, we may say, that there are divers, and sundry sort of Words: For

1. There are welcome Words, *Gen.* 21. 30. 52. & 1 *Sam.* 18. 26.

2. There are unwelcome Words, *Gen.* 27. 34. & 1 *Sam.* 21. 12.

3. There are innocent, and harmless Words, *Genes.* 37. 8. & 42. 16.

4. There are alluring and enticing Words, *Num.* 22. 7. *Judg.* 16. 16.

5. There are wilfull, obdinate, and disobedient Words, 1 *Sam.* 8. 21.

6. There are Parabolical Words, 2 *Sam.* 14. 3. 19.

7. There are reproving or reproaching Words, 2 *Sam.* 3. 8.

Fifthly, we may say, that Words and Speeches are either

1. Good in themselves. Paragraph I. Or

2. Evil in themselves. Paragraph II. Or

3. Doubtfull; that is, sometimes Good, sometimes Evil. Paragraph III.

Paragraph I. Of Good Words,

There are five sorts of Good Speeches and Words; viz.

First, Courteous and friendly; now as the *Arteries* convey the blood throughout the body, so men from mind to mind convey affections by friendly conference and discourse.

Secondly, there are mild and gentle Words, which are prevalent both with *Beasts* and *Men*.

I. The *Indian Sheep* called *Lama*, being much used to carry heavy burdens, will often grow resty, and lie down with their burdens, and will not be provoked to rise, and go on their journey, for the most sharp blowes and beating that can be given them; but good words and fair dealing,

ing, with gentle entreaty, will prevail to make them travel, sometimes divers hours together.

II. *Plutarch. in Moral.* saith, as Musicians make the sweetest melody by the gentlest touch; so a mild and gentle *speech* doth more prevail with people, than a harsh or crabbed. The Ancients were wont to place *Mercury* and *Venus* in one and the same Temple; to signifie, that mild and gentle *speeches* do exceedingly beget amity and Love. *Lips.*

Thirdly, there are wise, discreet, and prudent *Speeches*, *1 Sam. 25. 24.* Now in all *speech, words* and *sence* are as the Body and Soul; the *sence* is as the life and soul of Language, without which all words are dead. Hence *Tully* saith, *Dicere rectè nemo potest, nisi qui prudenter intelligit*, without understanding and wisdom, none can *Speak* well.

Fourthly, there are sound, sententious, and rational *speeches*, not empty or frothy. *Pittacus* was wont to say, that a drie and thirsty ear must be washed with a sentence that is good to drink; and that *speech* grounded upon strong reason is able to content and satisfie the hearing. Worthy of memory is that *speech* which *Phocion* used to *Leosthenes*, who by an eloquent and very lofty Oration, perswaded the *Athenians* to war: Thy words (quoth he, to him) young man, may fitly be compared to *Cypress-trees*, which are great and tall, but bear no fruit worth any thing.

Fifthly, there are spiritual and Saint-like *Words*; or good and gracious, holy and heavenly *speeches*. I will here instance only in one *speech*, and resolve a scruple. Mr. *John Hooper*, that famous Martyr, being in Prison for the Truths sake, had these heavenly expressions in one of his Letters: Imprisonment is painfull, but Liberty upon evil conditions is worse; the Prison stinks, yet not so much as sweet Houses where the fear of God is wanting; I am kept alone, and solitary, and it's better so to be, and have God with me, than to be in the company of wicked men: Loss of Goods is great, but loss of Grace and Gods favour is greater: I cannot tell how to answer before great and learned men, yet it is better to do that, than to stand naked before Gods Tribunal; I shall die by the hands of cruel men, but in losing this Life, and finding
Life

Life Eternal I shall be happy; neither the felicity, nor adversity of this World is great, if compared with the joyes and pains of the World to come. Such *Speeches* as these become us.

Qu. Because I said, that our *Words* and *Speeches* must be *Heavenly*, and such as becomes *Saints*, it may be demanded, Shall we use any *Language*, or *Speech* in *Heaven*? And if so, then whether shall all the *Inhabitants* of *Heaven* speak one *Language*; and if so, then what *Language* shall that be?

Ans. The *Scripture* teaches, that the *Saints* in *Heaven* shall praise and glorifie *God* with their *Tongue* and *Voice*, *Apoc.* 7. and elsewhere in that book, and it is most likely that all the *Host* of *Heaven* shall speak one *Language*. For,

1. All the *Saints* and faithfull, shall then and there be one *People*, in one and the same *Countrey*.

2. The *Triumphant Church* shall not be worse in her estate than the *Militant*; now the time was when all the *Militant Church* had one *Language*.

3. The diversity of *Languages* was a judgement and punishment inflicted upon the *World*; but *God* will inflict no punishment upon the *Triumphant Church*.

4. It is most probable, that the *Language* which all shall speak in *Heaven*, is *Hebrew*, the first *Language* of all. But seeing the *Scripture* is silent in this particular, I will prosecute it no further.

Paragraph II. Of Evil Words.

There are four sorts of *Evil Words*, or *Speeches*: viz.

1. Some are contrary to *Holiness*. ¶ I.
2. Some are contrary to *Righteousness*. ¶ II.
3. Some are contrary to *Sobriety*. ¶ III.
4. Some are contrary to *Discretion*, and *Prudence*. ¶ IV.

¶ I. Some *Words* are contrary to *Holiness*: as swearing, blasphemy, scoffing at holy things, (the handling of these I reserve to another place) and prophaneness: this is either *Indicative*, *Imperative*, or *Optative*.

First, there are *Prophane Indicative Words*: e. g. *Luther*. *f.* 1 *Cor.* 15. tells us, That there was in *Germany* a person of a wicked life, who had the *Devil* alwayes at one end

of whatsoever he spake; he was often reprov'd for this by his friends, and exhorted to leave that wicked kind of speech, but all in vain. Now continuing this evil, and prophane custome, it happened, that going once over a Bridge, he fell down, and in his fall uttered these words, *Hoist up with a hundred Devils*; which he had no sooner spoken, but the Devil whom he called for so often, was at his elbow to carry him away. *Wierus* tells us, that Anno 1551, at *Megalopole* near *Voildstat*, it happened in the time of the celebration of the Feast of *Pentecost*, that divers persons setting themselves to carouse, and drink immoderately, a Woman in the Company commonly named the Devil in her Oaths; who being so often called upon, came of a sudden, snatch'd her up, carried her into the Aire, and then threw her dead upon the ground.

Secondly, there are *Imperative prophane speeches*. *Luther* in his Conferences tells us, That divers Noblemen striving together at a Horse-race, cried in their course, *Let the Devil take the last*. Now the last was a Horse that broke loose, whom the Devil hoisted up into the Aire, and carried clean away.

Thirdly, there are *Optative prophane Speeches*: e. g. *Henry Earle of Schwartzburg* through a corrupt custome, used commonly to wish, *he might be drowned in a Privy*; and as he wished, so it happened unto him, for he was so served, and murdered at *S. Peters Monastery* in *Erford*; Anno 1149. *Albert Kirantz*, *Chron. Saxon.* li. 6. The like befell a young Courtier at *Mansfield*, whose custome was in any earnest asseveration, to say, *The Devil take me if it be not so*; and accordingly the Devil indeed took him whilst he slept, and threw him out of a high window; but by the Providence of God he had no great hurt, and by Gods grace he learnt to bridle his tongue better for the future. *Cyriac. Spangenberg. in elegantiss veteris Alemi.*

¶ II. Some Words, or speeches are contrary to Righteousness; as lying, brawling, back-biting. (these I here silence) and the like, *Apoc.* 21. 8. & 22. 15. I will here only instance in these three:

First, there are Treacherous, and Treasonable Words, *Gen.* 34. 18. *Cain* and other fugitive English, meeting at

at *Dunkirk* to plot the ruine of our *K. James*, and his Posterity; *Mr. Thomas Piercy* came to them, and his first word was; *Shall we alwayes, Gentlemen, talk, and never do any thing?*

Secondly, there are *Fawning and Flattering Words*, which are often very prejudicial. For as white Silver draws black lines, so sweet flattering Words often breed sharp torments.

Thirdly, there are scandalous, contentious, and slanderous Words, *Genf. 39. 19. & Prov. 26. 21. As the coal maketh burning coals, and wood a fire, so contentious words kindle strife.* In these words, *Solomon* would teach us, That scandalous and contentious speeches are fertile seeds of greater evils, *Prov. 15. 8. & 29. 22.* And therefore,

† 1. We should bridle our tongues, *Psal. 39. 1. Job 31. 1.* And that

I. Because it is the way unto long Life, *Psal. 34. 13.*

II. Because it is the honour of a man, *Prov. 20. 3.* and the contrary is otherwise, *Prov. 18. 6.*

III. Because it will preserve us from Affliction, *Prov. 21. 23. & 13. 3.*

† 2. We should give milde and gentle answers, *Prov. 15. 1.*

† 3. We should use the Means to be preserved from Contention; that is,

1. We should take heed of Wine, *Prov. 23. 29.* And

2. Of Malice. And

3. Of Self-love, and Self-conceit. And

4. We should bridle our tongues, as was said before.

5. We should stop our ears against all Slanders cast upon good and godly Men.

6. We should not rashly believe every Tale and flying report.

¶ III. Some Words are contrary to Sobriety; as filthy or lascivious words or songs, *Eph. 5. 4.*

¶ IV. Some Words are contrary to Prudence, Discretion, and Wisdom: as

First, foolish and undiscreeet Words: *Demonax* hearing a certain man talking very foolishly and imprudently of divers matters, he said unto him; *Majore studio auribus quam lingua uteris*; thou shouldest rather use thine Ears than thy Tongue.

Secondly,

Secondly, there are Ignorant Words; *Seneca* tells us, that *Demetrius* would say, that ignorant and senceless speeches, were no more regarded of him, than the breaking of wind, because a noise from above, and below differed not much.

Thirdly, there are unprofitable, and ineffectual Words; as one saith,

*You may as well go stand upon the beach,
And bid the main flood bate his usual height.
Or even as well use question with the Wolf.
Or the poor Ewe bleat for the simple Lamb.*

*You may as well forbid the Mountain Pines
To wag their high tops, and to make no noise,
When they are fretted with the gusts of heaven; As
to perswade such or such an one, to such or such a
thing, &c.*

Fourthly, there are bragging and boasting Words, 1 Sam. 17. 11, 23. After the defeat of that great Armado in 88, the Duke of *Offuna* presented himself before the King of *Spain*, with a Distaff at his side, and a Spindle at his back, instead of a Sword and Dagger: the King perceiving and understanding hereby, that *Dux fœmina facti*, a Woman had foil'd them, hastily stept to the Altar, and taking a silver Candlestick up in his hands, swore a monstrous Oath, That he would waste all *Spain*, yea his whole *Indies*, to that Candlestick, but he would be revenged on *England*. But through Gods mercy, those high vaunting words, were but the effects of his malice, without *Englands* ruine. *Nebuchadnezzar*, Dan. 4. 27. and *Sennacherib*, Isa. 37. 11, 12, 13. are examples of bragging and boasting men; but as *Pliny* saith, and as the event shewed, *Præter ostentationem & ventosam jactantiam nihil habent superbi*; Proud braggars are like the reports of Ordinance, they blaze and crack, and smoak and stink, and vanish away.

Fifthly, there are rash, and unadvised Speeches, which are often prejudicial, yea mortal to the speaker; as one Walker, a Grocer in London, was beheaded, in *Smithfield*, by the command of K. Edward 4. for saying, He would make his son heir of the Crown; meaning his House which had that sign. Thus a Gentleman of *Normandy*, confessed to a *Franciscan Friar*, that he was once minded to have
killed

killed K. *Francis I.* of *France*: the King being advertised hereof by the *Franciscan*, sent the poor Penitentiary to the Parliament of *Paris*, where he received the sentence of death. Certain Thieves and Murderers were thus taken, and known by their too unadvised prating: for having slain the Poet *Ibycus*, and rob'd him, for a long time they were not descryed; but at last it thus fell out, that being at a Publick Solemnity in the Fields, and hearing a great noise of *Cranes* in the Aire, one of them scoffingly said to his fellow, (not thinking that any had overheard him) Hark fellow, these are the witnesses, that *Ibycus* said, should disclose his death; this being heard, they were apprehended, examined, and upon their confession hanged. Now the cause of the Thiefs speech was this: When they were going about to kill *Ibycus*, he seeing a company of *Cranes* flie over his head, said. *Tom Cranes shall bear witnessse of my death.* Plutarch. Thus the saying of *Solon* appears to be true, That much hurt comes to Beasts because they are dumb, but more to many Men because they can speak.

Paragraph III. Of Doubtfull Words.

There are some Words and Speeches which are neither simply good, nor simply evil, but of a Doubtfull signification, being sometimes taken *In malam partem*, in a bad sense, sometimes *In meliorem*, in a good: e. g.

First, there are curses and evil speakings. Note here, that of cursings and evil speakings there are many causes. For

I. Some do it out of private hatred. This is the worst of all.

II. Some out of perverseness of nature; as in ordinary sudden scolding. Thus wicked men often speak evil of Magistrates.

III. Some out of rudeness of nature; who are so ignorantly, and rustically brought up, that they neither know how to speak civilly, nor how to carry themselves courteously. These are called *Corydons*.

IV. Some out of Carelessness and Negligence of speech; as when a man for want of care and circumspection speaks irreve-

irreverently to a Magistrate, or some publick person, or to any Brother.

V. Some out of Zeal, against odious vices. Thus the Scripture is wont to call

1. Those who are cruel, *Lions, Wolves, Dogs*; and
2. Those who are perverse, and wilfull, *Vipers*, and *deaf Adders*. And
3. Those who are filthy and unclean, *vomiting Dogs*, and *wallowing Swine*, &c. Now this being approved of, both by the practice of Christ, and his Holy Spirit, we may learn from it; That it is lawfull to inveigh against wicked men, by strengthening our Reproofs with such manner of names as these. *Cant.* 2. 15. *Zeph.* 3. 3. *Matth.* 7. 15. & 3. 7. & 23. 27. *Luk.* 13. 32. *Acts* 20. 29. & 2 *Tim.* 4. 17. Names are like Pictures which to the life describe the nature of things, and better and more aptly represent them. Names are like Fables, Parables, and Hieroglyphicks, setting before our eyes more fully and plainly the nature of vice; and therefore such Names are as lawfull as Emblems. Again, it is not the Name, but the malice that makes the reproach; and therefore when there is no malice in the heart, there is no hurt in the Name. Yea, the end of these Names is the conviction of error, and the demonstration of vice: as the craft of *Herod*, the cruelty of *Nero*, the hypocrisie of the *Pharisees*, the *Viper like* impiety of some Parents, and the uncleanness of *Swine*, &c. Thus cursing and evil speaking is sometimes taken in a good, and sometimes in a bad sense.

Secondly, there are *Ambiguous* and *doubtfull Words*; or *abstruse*, and *mysterious Speeches*, which are hard and difficult to understand. These are

I. Sometimes affected, but not praised; as *Melanthus* said of *Diogenes his Tragedy*, A man cannot see the Matter for Words, *Plutarch*. And *Augustus* said, That doubtless *Antonius* was mad, *Qui scripsit ea quæ mirentur potius homines, quam intelligunt*. *Suet.* in *Octav.* ca. 86. who writ so, that men should rather admire at what he writ, than understand it.

II. Sometimes *Speeches* are obscure and dark, for the exercise of mens Wits; as *Christs Parables*, and *Sampsons Riddles*. This I enlarge not; because *Heidfeldius* in his *Sphinx*, pag. 769. 933. 943. 956. 1005. gives us divers instances of these commendable *Riddles*.

III. Some

III. Some ambiguous sayings, or sentences tend to the ruine of others: e. g. *Mortimer* comforted K. *Edward 2.* his Keepers, with this sentence, *Nolite occidere Regem timere bonum est*: or, *Edwardum occidere nolite timere bonum est*: *Tho. de la Moor.*

*To shed King Edwards blood
Refuse to fear, I count it good.*

Dioclesian being told by *Druas* his Concubine, that he should be Emperour when he had slain a Boar, gave himself much to hunting, and slew divers wild Boars; but seeing no success to come thereof, would often say, *Ego apros occido, alius pulpamento fruitor*; I kill the Boars but others eat the flesh. Afterwards seeing *Aper* (who had killed *Numerianus* the Emperour) and swearing to the Souldiers, that *Numerianus* was unjustly slain, he drew his sword, sheathed it suddenly in *Aper's* bowels, and then (having slain the Boar indeed) he was chosen Emperour. *Eup. Vopisc.*

IV. Some ambiguous sayings and sentences tend to the detriment and ruine of a mans self: e. g. *Hugh Pulath* Bishop of *Durham*, in the Reign of K. *Richard I.* though he was old, yet he presumed that he should live many years more, because *Godrick* the Hermit told him, that he should be stark blind seven years before he died; which he understanding of a Corporal blindness, but the Hermit of a Spiritual, he was taken away by death, before he thought of it, or was prepared for it: *Matth. Par.* and *Polyd. Virg.* *Wickham* Chaplain to K. *Edward III.* being made Overseer for the repairing of *Windsor Castle*, caused these three words to be inscribed upon the great Tower, *Hoc fecit Wickham*; *This made Wickham*; which words had lost him the Kings favour, and undone him, if he had not construed them thus; That he did not make the Work, but the Work made him. *Virgil* made a Head to speak, of which he once demanded, What he should do in a certain business or purpose? The Head answered, That if he kept well his Head, he should return in safety: but that day the Sun shined so hot, and so chafed, and over-heated his brain, that he died thereof. *Walter Earl of Athol*, being told by some Witches, and Sorcerers, that
he

he should be crowned, suborned certain bloody Traitors, to murder K. James I. of Scotland, at Perth; for which he was crowned, not with a Regal Crown, but with a Crown of red hot Iron, which being clapt upon his head, he died in excessive torments. Pope Sylvester 2. being an Inchanter, asked the Devil one day, How long he should be Pope? who answered, He should not die untill he had said Mass in *Jerusalem*. He rejoiced at this, purposing never to see that City. But afterwards in Lent, saying Mass in the Church of the Holy Cross, called *Jerusalem*, he was there taken with a violent Feaver, whereof in great torment of soul he died. *John de Pineda*.

V. Some *ambiguous sayings* and Sentences, tend either to the praise, or disgrace of some; as the pointing of these Verses following, will make them either sound forth the praise, or utter the disgrace of Ladies.

*Dames are endu'd with Vertues excellent
What man is he can prove that they offend
Daily they serve the Lord with good intent
Seld' they displease their husbands to their end
Always to please them well they do intend
Never in them one shall find shrewdness much
Such are their humours, and their grace is such.*

VI. Some dark and obscure *speeches* tend, either to reduce men from error, or to leave them without excuse: e. g. *Math. 21. 25. Luk. 11. 30. The Baptism of John whence was it, from Heaven, or from Men? So Matth. 22. 42, 43. If Christ be the Son of David, how then doth David call him Lord?*

Thirdly, there are *prolix, tedious and long Speeches*; as it was said of *Anaximenes*, That he spake *Pauca multis*, Little in much, having a flood of Words, and a drop of Matter and Reason. *Laert. Dum otiosa verba covere negligimus, ad noxia pervenimus.* *Greg. Mor. li. 7. c. 17. Great talkers discharge too thick to take true aim. But, Non est multiloquium, quando necessaria dicuntur, quantalibet sermonum multitudine ac prolixitate dicantur:* *August. Præf. ad Retract.* When the subject matter, or substance of the Speech is necessary, weighty, and difficult, then it is not to be judged *prolix and tedious*, though the Speech be long.

long, and many words therein be used: for Christ preached a long Sermon, *Math. 5. & 6. & 7. Chapters*; so did Peter to the *Jews, Act. 2.* and to *Cornelius, Act. 10.* and Paul preached till midnight, *Act. 10. 7.*

Fourthly, there are short and concise *Speeches*, which contain *Multa paucis*, much matter in few words. These are sometimes

1. Short and bitter: as *Jeroboam* said concerning the Prophet of the Lord, who came unto him. *Take him, 1 King. 13. 7.* And

2. Sometimes short and sweet, comprehending much in a little; as the *Decalogue*, *Lords Prayer*. and the *Creed* commonly called the *Apostles*. Thus *Chilo* the *Lacedemonian*, was so brief in his discourses and talk, that concise speaking was from him named *Chilonia*.

Fifthly, there are *Words* and *Speeches* often reiterated and repeated; which when not praise-worthy, are called *Battology*, and *Tautology*, but when necessary and commendable, *Repetitions*: *Quod frequenter dicitur, conturbat audientem. Arist. Top. 5. 4.* But of these kind of *Speeches* elsewhere.

Sixthly, there are resolute and confident *Words* and *Speeches*, which are sometimes good, as *1 Sam. 17. 32, 34, &c. Hest. 4. 16.* and sometimes evil: as a *Fryar Minor*, in *K. Henry 4.* dayes, being taken in a Plot against the King, was asked, What he would doe, if *K. Richard* were alive and present? he confidently answered, That he would fight for him till death against any one who-soever; for which words he was drawn and hanged in his *Fryars* weeds. *Speed.* Thus much for this chief particular, the *Division* and *Kinds* of *Words* and *Speeches*.

¶ VI. Concerning *Words* and *Speeches*, we may observe some differences: viz.

First, there is a difference between *Speech* and *Voice*; for, as *Trismegistus* saith, *Speech* and *Voice* differ exceeding much; *Speech* being proper to men, but *Voice* being common to many other living creatures: and *Aristotle Polit. 1.* saith, *Nullum animalium à natura habet sermonem, nisi homo.* By nature, of all living creatures man only speaks. Hence, perhaps, the Heathens called *Mercury*, (*the President of Speech*) *Decrum, hominùmque interpres.*

Secondly, observe a difference between these *Speeches*, *Loqui in aliquo, & loqui in aliquem.* 1. Lo-

1. *Loqui in aliquo*, is, when the Spirit of the Lord speaketh inwardly to the Prophets: as *Hof. 1. 1. The Spirit of the Lord spake in me*; that is, inwardly revealed his secrets to me.

2. *Loqui in aliquem*, is to rail against one: as *Numb. 12. Miriam loquuta est in Mosem*; that is, she reviled or railed upon him.

Thirdly, there is a double difference in speeches, viz.

I. Sometimes in regard of the *Speakers*; for the same speech from sundry mens mouths, differs as much, as the flight of an Arrow from the arm of a *Gyant*, and the hand of a Child. As many a good tale is spoiled in the telling, so pronunciation, utterance, and eloquent expressions, make ordinary stories very pleasant and delightful. *Lutwyche* said of a young Scholar, who had preached one of his Sermons; *That he had gotten his fiddle, but not his fiddle-stick.*

II. Sometimes in regard of the *things spoken*: for in some mens discourses, one cannot see matter for words, and in some scarce words for matter. *Homer* in his *Iliads*; hath appointed unto dreams two doors, a door of *Horn* (which was the door of *Truth*) and a door of *Ivory*, which was the door of *Deceit*: for *Horn* may be looked thorow, but *Ivory* is not transparent. These *Doors* may well be applyed to the *Words* and *Speeches* of men, which are as the *Indexes* and *Tables* of the Heart: for to some the *Mouth* is a door of *Glass*, which is soon broke open, and easily giveth way to a multitude of words, wherein the folly of their hearts and minds is discerned; to others it is a door of *Brass*, firm and solid in keeping in their words with more care and circumspection, and shewing the firm solidity of their hearts and minds. *Modum verborum quibusdam tenere, difficile est.* *Curr. lib. 6.*

¶ VII. The last thing considerable in the *Doctrinal part*, concerning our *Words* and *Speeches*, is, what they are like; or, whereunto they may be compared or resembled: Namely,

1. Unto the *Sun*; for as the same *Sun* doth melt wax; and harden clay; so the same *Speech* doth make some better. and some worse, according to the diversity of dispositions.

2. Unto the *Load-stone*, for as the *Load-stone* doth not draw

draw any thing unto it but *Iron*, although many other things be much lighter; so the *Speech* of some doth not move all, but only those who are inclined to embrace that which they are perswaded unto.

3. Unto *Salt*; for as *Salt* moderately sprinkled on meat doth season it, and adds a liking to our taste: so if we mix our *Speech* with some antiquity, authority, grave saying, or witty conceit, it doth much adorn our discourse and talk.

4. Unto a *Vine*; for as in a *Vine*, whatsoever is taken from it by pruning, is added unto the fruit; so the fewer the words of the wise are, the graver are the sentences.

5. Unto *Nettles*; for as those weeds sting, though they have no pricks, so *Words* pierce though they have no points.

6. Unto a *Sword*; for as one mettall is to be tempered with another in fashioning, or making a good blade. lest being all of *steel* it quickly break, or all of *iron* it will not cut; so *Omne tulit punctum qui miscuit utile dulci*: that *Speech* takes best, and pleases most, which shewes both Wit and Art, Learning and Skill, Pleasure and Profit.

7. *Plutarch* saith, that our *Words* and *Speeches* ought to be like *Gold*, which as it is then of greatest price and value, when it hath least dross in it, so a few words ought to comprehend great store of substantial matter and instruction. Thus much for the *Dogmatical*, and *Doctrinal Part*.

SECT. IV.

Of the Practical, and Applicative Part.

In this *Section*, we have these three things to consider of.

1. Who are to blame in regard of their words and speeches. Paragraph I.

2. What we may learn from words or speeches. Paragraph II.

3. What is required of us in regard of our words and speeches. Paragraph III.

Paragraph I.

There are many sort of persons to *blame* in regard of *words* and *speeches*: *viz.*

I. Those who never *talk* of heaven, or heavenly things. The upper roof of the mouth is called *Cælum*; but many have no *Heaven* in their mouths, no upper part, but a lower, never speaking but of these base and low things.

II. Those who will stand to what they have said, be it never so false or foolish. For, as *Seneca* saith, It is an arrogant and silly perseverance, to say, that which I have spoken once, whatsoever it be, I will abide by it; and make good my word.

III. Those who hear many good *speeches*, but forget all. *Plutarch* in *Græc. Apotheg.* saith, As *Arras* cloathes, when they are wide opened, do plainly shew the pictures wrought in them, but being lapped up do conceal and hide the same; so many a *speech*, which is aptly composed, well pronounced, sufficiently filled with pithy sayings, and solid matter, is heard by some, who lets it all slip quite out of their mind, *Fam.* 1. 23, 24.

IV. Those are faulty, who speak evil of any: *Tit.* 3. 2. whether it be,

1. By censuring, *Rom.* 14. 10. *Gal.* 5. 15. *Fam.* 4. 11. Or,

2. By reviling or reproaching, *Matth.* 5. Or,

3. By any kind of piercing and bitter words, *Prov.* 12. 18. Or,

4. By rendring reviling for reviling, *1 Pet.* 3. 9. Or,

5. By whispering evil of others secretly, *Psal.* 41. 7. Or,

6. By wresting the words of others for evil, *Psal.* 56. 5. Or,

7. By speaking evil of dignity, *Jud.* 8. Or,

8. By reproaching Gods servants, and reviling his Ministers, *Col.* 3. 8. and *1 Cor.* 4. 13. and *2 King.* 2. 23.

V. Those are also to *blame*, who deride men in misery, *Joh.* 30. 1. And

VI. Those who take a pleasure in brawling and contention, *Psal.* 52. 4. *Fam.* 4. 1. And

VII. Those

VII. Those who boast of their mischievous words,
Psal. 52.1. And

VIII. Those who are given to complain of their neighbours in all places, *Jam.* 5.9. And

IX. Those who are more in word than deed : as *Epictetus* complained, that there were many who would be Philosophers, so far as a few good words would go, but were nothing for practice. So when *Palæologus*, Emperour of *Constantinople*, sent his Ambassadors into *France* and *England*, for aid against the *Turks*, *Tilius*, *Chron. de regib. Francorum*, saith of his success in *France*, *Verbis & promissis tantum adjutus est*; and *Speed* saith, of his entertainment here in *England*, under *Henry* the Fourth, that he sped not here much better, his request of armed aids, being answered only with words and promises. *Demades* compared the *Athenians*, to *Jews* tramps, *Ex quibus si linguam detrahas, reliquum inutile exit*, *Stob.* from which if you take the tongue, the rest is of no use.

X. Those are to blame, who regard and delight more in words than matter. As some, in an *Apothecaries Shop*, regard only the fragrancy of the smell, but care neither for the goodness of the Preserves, nor the virtue of the Purgatives; and as *Plutarch* in *Moral.* saith, As many mind nothing in *Plato* and *Demosthenes*, but the purity of the *Attick* stile and phrase; so in a *Speech* or *Sermon*, some observe nothing but the aptness of the words, the neatness of the phrase, the strength of the expression, the Rhetorick of the speech, &c. *Nihil tam facile, quam vilem plebem & indoctum volubilitate linguæ decipere, quæ quicquid non intelligit, plus miratur.* *Hier. ad Nepot.* Nothing is more easie than to deceive children with fair words, and volubility of speech. *Lipsius* saith, As men plant *Sycamores*, and some other trees, only for their shade, or shadows sake; *Sic in aurēs nostras sermones tantum delectantes*, &c. So the itching ears of some are delighted only with pleasant speeches.

XI. Those are here faulty, who slight, and lighty regard what they speak, saying, *Words are but wind.* *Bernard* thus instructeth these : *Levis quidem sermo, quia leviter volat, sed graviter vulnerat; leviter transit, sed graviter urit; leviter penetrat animum, sed non leviter exit; leviter profert, sed non leviter revocatur; facile volat, ideo charitatem facile*

violar. Wind over-whelms many a stately *Ship*, and blows down many a tall *Cedar* : a pistol bullet, and a dart are but small things, yet they wound mortally : a small spark may kindle a great fire ; words are quickly uttered, not quickly recalled ; evil and injurious words easily pass into the ears, but do not easily pass out of the mind ; because words are easily uttered, therefore they easily break the bond of charity.

XII. Those are to *blame*, who too critically and pedantically affect words, cadences, &c. *Anlus Gellius* saith, There are some, *Qui verborum minutiis rerum frangunt pondera*, who by syllabical minutes of words, overthrow the weight of the matter. Hence *Cicero*, lib.2. *ad Attic.* saith, As women smell best, when they smell of nothing, but what is natural about them ; so that *speech* is best adorned which wants affectation.

XIII. Those are to *blame*, who ordinarily are given to many words, or much talk. This is sometimes called *babbling*, sometimes *loquacity* : which we may say, thus differ.

Babbling is, when fools talk much ; or, when many words are used foolishly, *Job* 35.16.

Loquacity is, when many more words are used by any, upon any occasion, than is either requisite or necessary.

First, Concerning *babbling*, we have these five things to consider of, or to observe.

First, that *babbling* comes either

1. From drunkenness, *Prov.* 23.29. Or,

2. From folly and foolishness, *Prov.* 15.2. and 18.7.

Or,

3. From pragmatikness, and a desire of meddling in and with other mens matters, *1 Tim.* 5.13.

Secondly, consider the nature of a *babler* : viz.

1. He is a stinging *Serpent*, *Eccles.* 10.11.

2. He is busie-body, *1 Tim.* 5.13.

3. He is a fool, *Prov.* 15.2. and 18.7.

Thirdly, observe that there are three sort of *bablers*. For,

1. Some are such, but not so called. *1 Tim.* 6.20.

2. Some are called so, but are not such, *Acts* 17.18.

3. Some are such and so called, *Prov.* 23.29. *Eccles.* 10.11.

Fourth-

Fourthly, we must carefully avoid all *babling*;

I. In all Scholastick and Philosophical disputations,
1 *Tim.* 6.20. and 2 *Tim.* 2.16.

II. In our ordinary discourse, *Prov.* 23.29. *Ecclef.* 10.
11.

III. In prayer, *Matth.* 6.6,7,8. And that

1. Because *heathens babble* in prayer, *Matth.* 6.4,7.

2. Because God knoweth our wants before we speak,
Matth. 6.7,8.

Fifthly, in regard of *babling* it is required of us, to shun
and avoid it, 1 *Tim.* 6.20. And that

I. Because *bablers* encrease to more ungodliness, 2 *Tim.*
2.16.

II. Because the words of *bablers* siet as a Canker, 2 *Tim.*
2.16. And

III. Because *bablers* multiply words without knowledge,
Job 35.16.

Secondly, concerning *loquacity*, we have these six things
to observe, or consider of.

First, that *Plutarch* thus defines it, *Loquacitas est lingua
ambulachrum, & ingenii labyrinthus, per varios casus, stu-*
posas syrtes, & Meandros flexiles, auditorum animos abstra-
ctura.

Secondly, *loquacity* argues folly. *Thales* was wont to
say, *Multa verba nequaquam arguere hominem sapientem, &c.*
Erasm. lib. 7. *Apoph.* Much talk, or many words, doth
not prove a man to be wise: for a wise man never *speaks*
but when necessity requires it, and when he doth *speak*, he
expresses his mind, opinion and judgement in as few words
as possibly he can. But the fool hath no regard at all, to the
circumstances either of time, place, or persons, but by his
loquacity, indiscreetly, foolishly, and rashly utters things
which should rather be concealed and kept in.

Thirdly, *loquacity* exposes men to scoffs, scorn, and
contempt. e. g. The *Samian Ambassadors* being sent to the
Lacedemonians, made a long and tedious *Speech* unto them;
in answer whereunto, the *Senators* said, *Media sumus obli-
ti, postrema non intelleximus, quia prima non meminimus.* *Plut.*
in Lacon. *Apoph.* We have forgotten the middle part of your
Speech, and we understand not the latter part of it, be-
cause we do not remember what you said in the begin-
ning. So a certain Orator *talking* upon a time with *Ari-*

Aristotle, was so prolix and tedious in his *speech*, that at length he craved pardon, for holding so long discourse with so wise and learned a Philosopher. *Aristotle* merrily answered him, Good friend, thou hast no cause at all to ask me pardon, because I took no heed to what thou saidst. *Laert.*

Fourthly, the greatest *talkers* are the least doers ; as the *French* say. *Grand diseurs sont souvent les plus petit faiseurs* : Those who do *speake* most, often do least. *Canibus imbecillibus mos est, quanto plus defecerunt virum, tanto magis latratibus indulgere.* *Senec. in Pro.* Mastiffs which bark the most, bite the least.

Fifthly, much *talk* is the cause of much evil. *Charillus* being asked, *Quam ob causam Lycurgus tam paucas leges tulisset Lacedemoniis ?* Why *Lycurgus* gave so few laws to the *Lacedemonians* ? He answered, *Quoniam pauca loquentibus, paucis etiam legibus est opus.* *Plut. in Lacon.* Because few laws are sufficient for those who use but few words : implying, that many evils spring from many words.

Sixthly, from, concerning, or in regard of *loquacity*, we may learn these seven lessons.

1. That much *talk*, and abundance of *words*, is hurtful for a mans self, *Prov. 13. 3.* and *18. 7.* And

2. That it is a sign of a fool, or foolish person, *Prov. 15. 2.* and *18. 7.*

3. That a man given to much *talk*, or abundance of *words*, is but a tatler, and busie-body, *1 Tim. 5. 13.*

4. That men full of *talk* are not to be justified, *Job 31. 2.*

5. That much *talk* tendeth to poverty, *Prov. 14. 23.*

6. That a man full of *talk*, is full of vanity. A prating Barber asking King *Archelaus*, *Quomodo te spondebo ?* How he would be trimmed ? he replied, *Silently*, *Plut. lib. de curiositate.* Surely in much *talk* there cannot chuse but be much vanity : seeing *loquacity* is the *fiisula* of the mind, ever running, and almost incurable. *Tertullian, lib. de Anima, cap 45.* expressing the nature of dreams, faith, *Conspice gladiatorem sine armis, vel Aurigam sine curricula, &c.* Look but upon a *Fencer* without weapons, and a *Coachman* without his Chariot, acting and practising all the postures and feats of their skill ; and we shall see fighting and stirring, which is but an empty moving and gesturing ;
and

and those things seem to be done, which are not seen to be done, being done in the acting of them, but not in effecting any thing by them: So it is in many words, there is often much fencing, but no weapons wherewith the enemy is wounded: much seemeth to be said, but it is to no more purpose than if nothing were said, all being only an empty moving of the tongue. And if there be any matter of worth in the multitude of words, it is but by chance; as when a blind man shoots many Arrows, perhaps one may be near the mark; so in multiplying of many words, perhaps some of them may carry some weight, and solidity of matter; but usually in a multitude of words, there is no multitude of matter, and in the idle tossing of many words, what can there be but a fulness of folly, when a fools voice is known by them. *Eccles* 5.3.----*Foliis leviora caducis Verba. Ovid. Amor. 2.* Therefore every man should be a *Phocion*, or *Pythagoras*, either to speak briefly to the point, or not at all: or like them of *Creet*, to shew more wit in his discourse than words, and not to pour out of his mouth a flood of the one, when he can hardly wring out of his brains a drop of the other.

7. We may learn, that mens talk is mostly according to their Callings; as *Propertius* saith,

*Navita de ventis, de tauris narrat arator,
Enumerat miles vulnera, pastor oves.*

That is, every man talks of his own pleasure, care and profit; as the *Hunter*, and *Falconer* speaks of their sports, the *Ploughman* of his team, the *souldier* of his march, colours and wounds, and the *mariner* of winds and storms. Thus we see who are to blame in regard of words and speeches.

Paragraph II.

From, concerning. or in regard of words and speeches we may learn these eleven Lessons.

† 1. That it is an infamous thing, and a disgrace, to be the common talk of people, *Ezek.* 36. 3.

† 2. That, *Periculum est dicere non solum falsa, sed etiam vera, si is ea, non quibus oportet, insinuet: Ambros. in Psal.* 118. It is dangerous for a man, not only to speak false

things, but also true, in case he *speak* those things which ought not to be spoken. Now this comes to pass four manner of wayes : viz. either through Flattery, or Avarice, or Boasting, or unwary Loquacity.

† 3. That as neighing is proper to a *Horse*, barking to a *Dog*, bellowing to an *Oxe*, and roaring to a *Lyon* ; so *speech* is proper to a Man. *Philo, li. de somniis.*

† 4. That our *Words* will at one time or other make a discovery of our hearts ; or, as *Plutarch* saith, No man can so change himself, but that his heart may be sometimes seen at his tongues end.

† 5. We may learn, that our understanding and wisdom may be discerned by our *Words* and *Speeches*. For *Imago animi, sermo est ; qualis vir talis Oratio. Magnum est vocis & silentii temperamentum. Senec. in Pro. Vanus sermo, vana conscientia est index. Mores hominis Lingua pandit ; qualis sermo offenditur, talis animus approbatur. Hugo l. 1. de anima.* As *Protophages* the Painter knew *Apelles* by one line, although he had never seen him before ; so by a mans *Speech* his wisdom and understanding may be known. *Speech* is the Image of the minde : and such as the man is, such is his *talk* ; for out of the abundance of the heart the mouth speaketh.

† 6. We may learn, from *Theophilus*, that rude or ordinary *Words* which are profitable and true, are better than eloquent and sweet words, which tend to deceit and flattery. And

† 7. *Nescit vox missa reverti. Horat. Quod dictum est, non potest amplius sumi. Arist.*

Post semel emissum volat irrevocabile verbum. Mant.

Words once uttered cannot be recalled, *Isa. 45. 23. and 55. 11.*

† 8. We may learn, what manner of *talk* we must avoid ; or what we must not speak ; viz.

1. We must speak no corrupt talk or communication, *Eph. 4. 29. & 1 Cor. 15. 33.*

2. We must talk no Foolish talk, *Eph. 5. 4.*

3. We must talk no Obscene talk, *Eph. 5. 4. Col. 3. 8.*

4. We must not swear in our talk, *Matth. 5. 37.*

5. We must speak no evil one of another, *Jam. 4.*

¶ 12.

¶ 6 We

6. We must not *speake* all our mind, *Prov.* 29. 11.

7. We must use no evil, fraudulent, or deceitfull *talk*,
1 *Pet.* 3. 10,

8. We must use no Lying *talk*, *Col.* 3. 9.

9. We must in our *speeches* use no blasphemy against
God, *Exod.* 22. 28. *Psal.* 14. 1, &c.

10. We must not in our *talk* use any Imprecations, or
Curfes against our Rulers, *Exod.* 22. 28.

11. We must not in our *speeches* use any Jeasting which
is inconvenient, *Eph.* 5. 4.

12. We must not make any rash Promises, or Vows u-
to God, *Eccles.* 5. 2. Now there are three reasons, why we
must beware, and avoid all evil *speeches*: viz

I. Because perversness in the *tongue*, is a breach in the
spirit, *Prov.* 15. 4.

II. Because evil *speakers* shall not inherit Heaven, *Eph.*
5. 4, 5.

III. Because he shall see good Dayes, who refrains his
tongue from evil, and his *lips* from guile, 1 *Pet.* 3. 10.

† 9. We may *learn*, that there is a time to *speake* and
a time to be silent, *Eccles.* 3. 7. *Est tempus quando nihil, est
tempus quando aliquid, nullum autem est tempus in quo di-
cenda sunt omnia.* Hugo. There is a time when we should
speake nothing, there is a time when we should *speake* some-
thing, but there is no time wherein we should *speake* all
things: because he is a Fool who utters all his minde,
Prov. 29. 11. *Tempus tacendi & tempus loquendi, discretâ
vicissitudine pensanda sunt tempora, ne aut quum restringi
lingua debes, per verba se inutiliter solvas; aut quum loqui
utiliter potest, semetipsam pigre restringat.* Greg. 1. 7. Moral.
Octavian the Emperour asked Pisto the Philosopher,
when men should *speake*, and when they should be silent?
He answered, When *speech* is profitable, then we should
speake; when *speech* is hurtfull then we should be silent.
And therefore there is a great deal of discretion to be
used both in our *speeches* and silence, lest we hold our
peace when we ought to *speake*, or *speak* when we should
rather be silent. Thus S. Peter kept silence, while Cor-
nelius spoke, but when he had done, Then Peter opened his
mouth, *Act.* 10. 34. For the right understanding of those
words observe, That doubtless that *Periphrasis* is not idle,
or vain, but shewes either

I. Some

I. Some serious thing; as *Matth.* 5. 2. *Psal.* 78. 2. *Acts* 8. 35. Or,

II. A wonted silence, and accustomed taciturnity, except when some serious occasion requires *speech*, *Prov.* 31. 8, 9. Hence *S. Paul* entreats the *Ephesians*, 6. 19. to pray unto God, to give him utterance, that he may open his mouth boldly. And in this sence, it is there, *Acts* 10. 34. taken: to teach us, That the door of our lips should be shut; but when urgent occasions require our *speech*, *Psal.* 39. 1. *Prov.* 17. 27. *Jam.* 1. 19. For

1. Many Words is the badge of a fool, *Prov.* 15. 28. *Ecclesi.* 5. 2. And a tongue full of words utters much folly, *Prov.* 10. 19. *Acts* 5. 3. *Jam.* 3. 6.

2. We must be accountable to God for every idle Word, *Matth.* 12. 36.

3. He who keeps his tongue is perfect, *Psal.* 17. 3. *Jam.* 3. 2. And therefore let us learn to bridle our tongue, and to have the Bit always in our mouth; that is,

I. Let us always take heed of all evil Words; whether,

1. Blasphemous Words. Or

2. Scoffing or reproachfull Words. Or

3. Impure Words, *Eph.* 5. 3. Or

4. Contentious Words. Or

5. False and lying Words. Or

6. Vain and Idle Words.

III. Let us speak opportunely, and seasonably when we speak, *Prov.* 15. 23. And

IV. Wisely, *Coloss.* 4. 6. *Eph.* 4. 29. *Psal.* 37. 30. *Prov.* 10. 11, 31.

† 10. We may learn, that God observes, marks, and remembers our Words. Three things are here to be hinted at: viz.

1. That God doth it.

2. Why he doth it.

3. What Words he observes.

First, God observes, marks, remembers, and takes notice of our Words, *Matth.* 6. 32. & 12. 36. For

I. God is to be glorified by our Words, *Jam.* 3. 9, 10. but evil Words corrupt good manners, and dishonour God. And

II. *Vox Index Animi*, out of the abundance of the heart the

the mouth speaks : and therefore our *Words* will witness against us at the last day.

Secondly, there are three reasons why God observes our *Words* : viz.

I. Because he takes notice of all things, his knowledge being infinite ; and therefore also of our *Words*.

II. Because he expects that we should glorifie him in our *Words* ; and therefore he marks whether we do it, *Rom. 10. 10. Col. 4. 6.*

III. Because all sinfull *Words* offend him, therefore he observes all our *Words*, that he may punish those which are not good.

Thirdly, God hears, and marks both our *bad* and *good Words*.

I. God hears and observes all our *evil* and *wicked Words* : as

1. All our murmurings, grudgings, and repinings, *Exod. 16. 6, 7, 8. Num. 14. 27. & 16. 41.*

2. All our blasphemous and Atheistical *Words*, *Psal. 14. 1. & 53. 1.*

3. All our insulting *Words*, *Ezek. 35. 12, 13.*

4. All our bragging and boasting *Words*, *Psal. 10. 5, 6. Isa. 47. 8.*

5. All our threatning and cruel *Words*, *2 King. 19. 23. Isa. 37. 29.*

6. All our idle *Words*, *Matth. 12. 36.*

II. The Lord hears all our Good *Words* : as

1. All the Prayers we offer up unto him, *Psal. 50. 16. Isa. 65. 24. Apoc. 8. 3.*

2. All our mournfull Ditties, *Psal. 56. 8. Exod. 3. 7.*

3. All our Penitential *Words*, *Jer. 31. 18.*

4. All our Pious and Religious *Words*, *Malac. 3. 16.*

† 11. Lastly, we may learn, that by our *Words* and *Speeches* we may know whether we be freed from Sathan or not. Three things are here to be examined by us : viz.

I. Examine if we have no *tongue* ; that is,

1. If we have no *tongue* to praise God.

2. If we have none to profess Religion.

3. If we have none to pray unto God, *Jam. 2. 4.*

4. If we have no *tongue* to explain our minde, or to counsel our brother. If in all these we be *dumb*, then

it is a sign that Sathan is not cast out of us ; for if he were, then (as *Matth. 9. 33.*) *she dumb would speak.*

II. Examine, if we have not a filthy, impure, and corrupt *tongue*, which continually belcheth out polluted *Words*, either against God, or Man, or our own Soul ? Certainly this argues a corrupt and carnal heart ; as *Matth. 15. 19.*

III. Examine, if we so *speak*, that thereby we approve our selves to be freed from Sathan ; that is,

First, do we praise and honour God with our *tongues* ? and that

1. For all his works of mercy shewed towards us, whether spiritual or temporal ; whether concerning our Election, Creation, Redemption, Vocation, Justification, or Sanctification ?

2. Do we praise and honour God, by acknowledging him only to be the true, everliving, and everlasting God, who is most worthy to be praised and served ?

3. Do we praise and honour God, by professing his Name and Truth before Men, and that in the most perilous times and places ? *Dan. 3. & 6. Acts 4. & 5. Psal. 69. 30.*

4. Do we praise and honour God with our *tongues*, by holy Exercises, delighting to sing *Psalms*, to confer, and to speak of God ?

Secondly, do we pray unto God with our *tongues* ? He is not worthy of a *tongue* or of mercy, who is negligent in this duty : Yea, in fitting place, the *lips* are not to be neglected in prayer, because the *tongue* doth restrain stragling thoughts : that is, although a man may pray internally with the heart, without the *tongue*, yet when conveniently, and without any hypocritical ostentation, we can use the *tongue* to express the desires of the heart, we should ; because it is a means to stay the heart, and to preserve it from wandering cogitations. Although *Hannah* spake not aloud, yet she spake when she prayed, as appears by the moving of her *lips*, *1 Sam. 1.*

Thirdly, do we reconcile our selves unto our Brethren with our *tongues* ? *Matth. 5.* Do we pacifie their anger with our soft answers ? *Prov. 15. 1.*

Fourthly, do we comfort our Brethren with our *tongues* ? For this is the most sweet, and comfortable use of the

tongue

tongue in regard of our Brethren, both in temporal and spiritual distresses.

Fifthly, do we counsel and advise our Brethren with our *tongues*? and that

1. *Amanier*, lovingly, not in anger or hatred, but in love. And

2. *Prudenter*, wisely, from our hears, and out of good understanding. And

3. *Confidenter*, boldly, not fearing their anger, or hatred, if we have any warrant or call so to doe?

Sixthly, do we *speak* purely and gravely, that so our words may adde grace unto the hearers? *Eph. 4. 29. Col.*

4. 6. For by thus using our *tongues*, we shall approve our selves to be free from Sathan. Thus we have seen, What we may *learn* from, concerning, or in regard of our *Words*, or *Speeches*.

Paragraph III.

Concerning the *duties required of us*, in regard of our *Words*, or *Speeches*, I will briefly touch at these three things:

1. How we must *speak*. ¶ I.

2. Why so. ¶ II.

3. What the Ornaments of *Speech* are. ¶ III.

¶ I. The *Duties required of us*, in regard of our *Words* or *Speeches*, are either *Negative* or *Affirmative*.

First, the *Negative duties* are these.

I. We must not use any evil or corrupt talk. *Hermes* saith, Thou shouldst neither suffer thy hands to work, nor thine ears to hear, nor thy tongue to *speak* any thing that is evil. *S. Peter* saith, we must not give way to any kind of corrupt communication, *1 Pet. 3. 10. S. Paul*, *Eph. 5. 3.* layes down three sorts of such *Words*. Particularly,

1. We must shun all Swearing and Blasphemy, *Col. 3. 8.*

2. All unclean, and Obscene Speeches, *Col. 3. 8. Eph. 5. 3.*

3. All prophane and godless words, *Eph. 5. 3.* whether spoken in opposition of the Deity, or Religion, or Purity.

4. All

4. All uncomely jeasting: for we must not *Ludere cum sanctis*, jeast with edge-tools: Col. 4. 6. because all evil words shall be punished, *Prov.* 13. 2, 3. & 21, 23.

II. Let not our Words be rash: *Eccles.* 5. 2. or, we must not speak hastily or rashly, *Prov.* 13. 3. & 17. 28.

Secondly, the *Affirmative duties* are many; as namely,

† 1. In general, we must endeavour to *speak well*, or aright. *Aronius* the Philosopher, being asked, What he knew? answered, *To speak well*: being demanded again, What he had learned? answered, *To speak well*: being asked the third time, What he taught? he said, *To speak well. Sabell.* Now hereunto four things are to be learnt: *viz.*

I. How we must order our *speech* or *talk* to Kings and Rulers; namely, *Aristotle* sending *Calisthenes*, a disciple and kinsman of his, unto *Alexander the Great*, gave him this Lesson in charge, That very seldom he should have any *talk*, (and when he had, to be sure that it was pleasant) with that man who carried in the tip of his tongue, the power of life and death. *Am. Marcell.* lib. 18. c. 3.

II. How we must *speak* to those whom we teach; *viz.* as *Aristotle* saith, we must observe a measure in our discourse and *speech* with such; because if we be too brief, we shall not be well understood; and if we be too tedious, we shall not be well born in mind.

III. How we must frame our *discourse* and *talk* with strangers, or those whom we are not acquainted withall: *viz.* When thou *talkest*, saith *Socrates*, with one whom thou knowest not, be not too full of words, till thou perceive, whether he or thou be better learned; if thou be better, then *speak* the more boldly; if he, then keep silence, and learn of him.

IV. How we must order our *speech* unto all; *viz.* as *Pythagoras* adviseth; Hear much, speak little, be courteous in speech, and answer aptly. Think first, then *speak*, and last of all fulfill what thou *speakest*.

† 2. In general, as houses without doors are unprofitable, so are men who have no rule or command of their tongues: *Plutar. in Mor.* and therefore we must set a watch over our Words, *Prov.* 13. 3. and that for these three Reasons:

1. Because

1. Because he who keepeth his *mouth* keepeth his life, *Prov.* 13. 3.

2. Because he who keepeth his *mouth*, keepeth his Soul from trouble, *Prov.* 21. 23.

3. Because evil *Words* are a great evil. *Plato* in his *Laws* saith, We command, that women be pardoned, for all the evil actions they commit, in case they amend; but we will that no fault be remitted, which is committed by the *tongue*; because actual sins flow from our frail Nature, but the sins of the *tongue* from *malice*.

† 3. In general, we should labour to be so rich in all necessary understanding and knowledge, that we may be able to answer every one, *Col.* 4. 6.

† 4. In general, we should shut our *mouths* with silence, or, take heed to our *Words*, *Psal.* 39. 1. & 112. 5. *Prov.* 17. 27. *Jam.* 1. 19. For

I. *Vox Index animi*, our *Words* are the Expositors of our Mind, *Matth.* 12. 34. *Luk.* 6. 45. *Prov.* 15. 2. 23. 28. *Eccles.* 5. 2. And

II. Many evils come from the *Tongue* and *Words*; and therefore we had need be carefull of our *Speeches*, *Jam.* 3. 6. *Eph.* 5. 5. *Psal.* 17. 3. *Jam.* 3. 2. *Prov.* 13. 3. & 21. 23. And

III. In many *words* is much wickedness: *Prov.* 10. 19. *Psal.* 51. 15. And therefore Silence and Taciturnity is good; and all evil *Words* are carefully to be avoided, *Psal.* 34. 13. & 141. 3.

† 5. Let our *Words* be few, *Eccles.* 5. 2. *Jam.* 1. 19. *Pliny*, lib. 35. cap. 10. saith, As *Timanthes* is praised for this, that in all his works, more alwayes was to be understood, than was painted; so that *speech* is best where-in many things are left to consideration, and few amply discoursed of; and wherein there is more matter than words. *Pythagoras* saith, *Ne multis verbis pauca comprehendas, sed paucis multa*. *Stob.* serm. 33. It is more commendable, and asks more skill, to expresse much matter in few words, than little matter in many. Thus *Julius Cesar* having quite routed *Charnaces* in the first confict, with a *Laconical* brevity, thus writ unto the Senate, *Veni, vidi, vici*; I came, I saw, I overcame. *Plut.* in *Apoph.* This duty *Solomon* teacheth, *Prov.* 17. 27. and *S. Peter*, 1 *Pet.* 4. 11. One saying to *Zeno Citricus*, *Breves esse Philosophorum*

lofophorum sententias; that the Philosophers were short and sententious, or, that their sentences were short: answered, *Vera pradicat, oportet enim, & syllabas illorum, si fieri possit, esse breves. Veritas multis verbis non eget: & firmitus tenemus quæ paucis verbis comprehensa sunt.* Laert. Thou saist well, for their sayings and sentences should be as brief, as the subject or matter will bear; seeing Truth needs not many words, and our memory best retains those things which are comprehended in few words. Now the Reasons, why our Words must be few are these:

I. Because many Words,

1. Betray the Foolishness of the heart; or are the sign of a Fool, *Prov. 15. 2. Eccles. 5. 3.* And

2. Beget offences in words: or, are not without sin, *Eccles. 5. 2, 6.* And

3. Lessen a mans Reputation and Esteem. *Pithias Duke of the Athenians*, though he were so noble, stout, and valiant, that he was beloved of his people, and feared of his enemies. yet in the end, as *Plutarch* saith, the abundance of words obscured the glory of his Heroical deeds. And

4. Because many Words provoke God unto Anger, when they are foolish, false, sinfull and rash, *Eccles. 5. 2, 6.*

II. Our Words must be few, because the Lord in heaven hears all our Words, *Eccles. 5. 2.* And

III. Because we must give account unto God, for every idle word, *Matth. 12. 36, 37.* And

IV. Because, as the French say, *De peu de mots viennent de grands effects*; Oft of few words, many great effects ensue; as *Exod. 32. 1.* And

V. Because few words are an Argument of Wisdom, understanding, and knowledge, *Prov. 17. 27.* *Ulysses* in *Homer* is made a long-thinking man, before he speaks. Those who are Nobly and Royally brought up, saith *Plutarch*, learn first to hold their peace, and then to speak. *Epaminondas* is celebrated by *Pindar*, to be a man who knew much but spake little. *Democritus* being long silent upon the Bench, one asked him whether his silence proceeded from Ignorance, or Folly? He answered, A Fool can never hold his peace. So one saying to *Solon*, *illum*

ideo

ideo non loqui, quia insanus esset : he answered, *Nullus stultus tacere potest : nimia enim loquacitate stultitia hominum proditur.* *Brus. li. 3. cap. 25.* And *Ambros. 1. de Offic.* saith, *Quamplures vidi loquendo in peccatum incidisse, vix quempravi tacendo ; ideoque tacere posse, quam loqui difficilius est.* I have known many offend by speaking, scarce any by holding their peace ; for it is more difficult to be silent than to speak.

† 6. Let our *Words and Speeches*, be pious, prudent, discreet, and apt, *Prov. 15. 2. & 20. 15.* *Sapiens non solum quod loquitur, sed etiam opportunitatem loci, & temporis, & personæ quum loquitur, diligenter inquiri.* *Gregor. in Prov. 15.* A wise man considers both what he speaks, and the circumstances of time, place, and person when he speaks : yea he speaks fitly, aptly, and to the matter or occasion, *Prov. 15. 23. & 25. 11.* Now the Reasons, why our *Words* must be thus discreet, prudent and pious, are these five.

I. Because the Lord knowes all our words, *Psal. 139. 4.* And

II. Because such words are a precious Jewel, *Prov. 20: 15. & 25. 11.* And

III. Because such words are good, *Prov. 15. 23.* that is, when well meant, and discreetly spoken, otherwise not. For *quam intentionem bonam locutio cauta non sequitur, ipsa pietatis propositio in transgressionis vitium vertitur.* *Greg. li. 5. Mor.*

IV. Because by such Words we shall approve our selves to be truly wise, *Prov. 15. 2.*

V. Because we must either be justified or condemned by our words, *Matth. 12. 37.* For as a Vessel is known by the sound, whether it be whole or broken, so men by their speech are discerned whether they be good or evil. *Ingreditur mors per ostium tuum, si falsum loquaris, si turpiter, si procaciter, si uti non oportet, loquaris.* *Ambros. lib. de Virg.* By our words we may know whether we are, or shall be happy or miserable.

† 7. Let us well weigh, and ponder our words, that it may be said of us, as one saith of *Tacitus*, and as *Scaliger* of *Virgil*, *E cujus ore nil temere excidit*, that no unadvised, or inconsiderate word ever fell from his lips. *Epistetus, in Enchiridio*, saith, *In omni negotio nil adeo prospicere debet,*

quam ut tutum securumque sit quod agis. Est autem tutius tacere quam loqui. In all our words we should seriously consider, whether what we *speake* be safe and good; for it is better to be silent, than rashly and inconsiderately to *speake*. *Ambrose, 1. de Offic. adviseth well, saying, Fugum sit verbis tuis & statera atque mensura, ut sit gravitas in sensu, in sermone pondus, atque in verbis modus.* We should set bounds and limits to our *speeches*, and so weigh what we *speake*, that the matter may be grave and solid, the words weighty and few. So *Aulus Gellius li. 8. saith to the same purpose, Sapiens sermones suos præcogitat, & examinat prius in pectore, quam proferat in ore.* The wise man weighs all his words, and ponders them in his mind, before he brings them into his mouth. *Socrates saith, A man hath power over his words till they be spoken, but after they be uttered, they have power over him.* And therefore a man ought to consider before what he will *speake*, lest he utter something which afterwards he will be sorry for, and repent. Particularly, these three things we should ponder, and well weigh in regard of our Words.

I. *Quid loquamur?* What we may *speake*, and how our words should be seasoned with salt. *Coloss. 4. 6. And*

II. *Quo tempore?* when we may best, and most seasonably, and profitably *speake*. *Eccles. 3. 7. Rom. 14. 1.*

III. *Quo fine?* For what end we must *speake*: *viz.* that we may adde grace unto the hearers, *Eph. 4. 29.* and benefit those to whom we *speake*: for we had better keep silence, than not *speake* to the benefit of our hearers.

† 8. We should alwayes *speake* truly, *Job 6. 29. 30.*

† 9. Let our words be opportune, and spoken in due season, *Prov. 15. 23. & 25. 11.* For a word seasonably given, like a Rudder, sometimes steers a man quite into another course, 1 *Sam. 25. 22. &c.* *Acaticus* the Philosopher, being at a Feast, where he spake not a word, was asked after Dinner, the occasion of his silence? whereunto he answered, It is better for a man to know his time when to *speake*, than it is to know to *speake*: for to *speake* well is given us by nature; but to know the fittest and best time to *speake*, proceeds from wisdom.

† 10. Let our words be alwayes gracious, and seasoned with salt: or, our *speech* should be seasoned with the salt and

and favour of grace, *Prov. 15. 2. Luk. 4. 22. Eccles. 10. 12. The words of the mouth of the Wise man have grace, Coloss. 4. 6. Let your speech be gracious alwayes, and powdered with salt.* Three things are here to be considered.

First, what it is to be *gracious alwayes in speech*; namely, Our *speech is gracious*, when it is so uttered, that the graces of God wrought in the heart, by his Holy spirit, are as it were pictured, and painted forth in the same; *speech* being the Image of the heart. Or, to be *gracious alwayes in speech* is, to spe k graciously at all times, in all places, on all occasions, in all companies, in all the tempers and dispositions of the heart, as in anger, mirth, fear, sorrow, and hope, still to maintain *gracious speech*, from a gracious mind, after a gracious manner, to a gracious end; to stir up grace, to manifest grace, and to edifie them who hear us.

Secondly, there are five reasons to be considered, and observed, why our *Words* must be thus *gracious*: viz.

1. Because our *tongues* must be sanctified as well as our Hearts.

2. Because it is a sign, that our heart is seasoned with grace, if our *tongue* be with *gracious words*.

3. Because if it be otherwise, it is a sign that the Devil rules in our hearts, and that our *tongue* is set on fire by Hell, *Jam. 3. 6.*

4. Because it is an excellent thing in it self, *Prov. 20. 15.*

5. Because it leads to blessedness both here and hereafter, *Prov. 13. 2. & 22. 11.*

Thirdly, there are two rules to be observed, if we desire, that our *speech* may be *gracious*, and may *minister grace to the hearers*: viz.

I. Premeditate what is profitable to be *spoken*, that so our heart may guide our *tongue*. *Prov. 16. 23.*

II. Let us sanctifie, and offer up our *speeches* unto God by Prayer; that is, pray that the Lord would guide our *tongue*. *Prov. 16. 23.*

† 11. Lastly, let our *words* be such as tend to edification. *Eccles. 12. 10. & 4. 29. Let your communication be good, to the use of edifying, that it may minister grace unto the hearers.* For the understanding of those words observe, that the Text there readeth, *πρὸς διόδοκον τῶν Χριστιανῶν*,
Q 2 Ad

Ad edificationem usûs, to the adification of use, that is, to the use of edification, by an Hypallage; as in that of Ovid;

*In nova fert animus, mutatas dicere formas,
Corpora* —————

Note again, the Apostle there, *Eph. 4. 29.* requires two conditions in all our *discourses*: viz.

I. That they be usefull and profitable for the Edification of our brother.

II. That they be *gracious*; that is, such as may piously delight the hearers, refresh their minds, and beget a holy friendship betwixt speaker, and hearers. Thus much for the first particular, *How we must speak.*

¶ II. The Grounds, why we must be thus carefull of our *Speech and Talk*, are these three.

1. Because a man reaps good by being so, *Prov. 13. 2.*

2. Because a wholesom *tongue* is a tree of life, *Prov. 15. 4.*

3. Because the *lips* of the righteous feed and profit many, *Prov. 10. 21.*

¶ III. These five Graces or Vertues following, beautifie and adorn our *Speech and Talk*.

I. *Reverence*; or a reverend regard had in all our *speeches* both of God and Man; that is, when speaking of God, we do it with reverence, *Deut. 28. 58.* and speaking of Men we do it with respect, according to their places, qualities, or persons, *1 Sam. 1. 15.*

II. *Modestly*; viz. when we are urged, or constrained, to *speak* of the good in us, or done by us, *1 Cor. 15. 9.* for this must not be spoken proudly, or boastingly, *Prov. 27. 2.*

III. *Meekness*; when we either answer, or reprove any, *1 Pet. 3. 9.*

IV. *Sincerity*, or speaking the truth alwayes sincerely, *Levit. 19. 17. Eph. 4. 25.* And

V. *Charity*; having in all our *Speeches* such a due regard to the good name of our Brethren, that we do not at all injure, or blemish their reputation, *Levit. 19. 16. & 1 Cor. 13. 7.*

The *Marquess of V.ßo*, being sent upon a Design or Expedition by the Emperour *Charles 5.* and thinking
(after

(after his return with applause and Victory) to take some rest; was presently chosen General of the whole Army: (*Antonio Daleva* the former General being dead) whereupon he caused this *Device* to be figured in his Shields, *Two Sheaves of ripe Corn, with this Motto, Finiunt pariter renovantque labores;*

*One Work being done
A new's begun.*

This *Emblem* suits and forts very well with my thoughts; for if these two compendious *Tractates*, find kind acceptance and approbation, I shall be encouraged to proceed in the *Explication* and *Application* of these words, *Knowledge* and *Understanding*, (which are usually taken for, and signified by *Wisdom* and *Prudence*) both *Natural*, *Moral*, and *Spiritual*; together with their *Contraries*, *Blindness*, *Ignorance*, and *Darkness*.

F I N I S.

ΜΟΝΩ ΣΤΦΩ ΘΕΩ ΔΌΞΑ.

*Say not, My hand this Work to end hath brought;
Nor, This my Vertue hath attained to:
Say rather thus, This God by me hath wrought:
God's Author of the little good I do.*
Pibrac. quad. 5.

The Words fully handled and explained in this
Tractate, are Alphabetically these.

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